Church - 1913

Mont Adv. 10-23-13

THE MONTGOMERY ADV

Episcopal Church Convention Debates Allow.ng Negroes Individual Bishop

NEW YORK, Oct. 22.—The general convention of the Protestant Episcopal Church prepared today for three years' action on the question of giving the negroes of the South a bishop to represent them directly in the house of bishops.

Both houses will have to concur in legislation before the present status of negro communicants can be changed.

At present the negro membership is under direction of white diocesan bishops. A minority of the deputies' committee on racial episcopate would place this entire membership under the direction of a single negro bishop and give to this bishop a vote in the house of bishops. A majority of the committee opposed the plan.

Sentiment in the house of deputies today appeared to be almost evenly divided. In the house of bishops, however, there was a strong feeling that the wishes of the Southern bishops, who would be most directly affected, should determine the action of the house. To this end there was afoot a movement to refer the entire matter to the Southern bishops and sustain a majority report.

At a joint session of the two houses this morning the work of the church among American negroes, Indians and inhabitants of West Africa was discussed. Business was suspended for a few minutes to welcome a fraternal delegation from the Church of England in Canada.

The cryptic handwriting of a Southern bishop caused an error in the announcement of the election of the bishop of Spokane last Monday. The announcement made then was that the office had been filled by the selection of Rev. Dr. W. B. Capers, of Columbia, Tenn. Examination today of the original draft of the resolution adopted showed that the new bishop of Spokane is Rev. Dr. W. T. Capers, rector of the Church of the Holy Apostles of Philadelphia, a brother of W. B. Capers.

The decision to defer voting on the matter was reached after several hours of debate participated in by delegates from many States of both North and South. The Southern delegates were divided as to the wisdom of creating a separate territorial missionary district for negroes.

Those who opposed the plan held it would mean ultimately the establishment of a negro Episcopal church entirely apart from the present church; they declared the Southern negroes were not sufficiently developed to assume church responsibilities for themselves, but were still in need of the influence of white men in their religious affairs.

Merger Declared Impossible.

Supporters of the plan declared a merger of white and colored congregations in the South to be impossible and that hence it were better to give the negroes a church of their own than for them to have none at all. The lamentable conditions among many Southern negroes were pointed out. It was asserted the church had failed to alleviate these conditions and that it should experiment with a negro bishop.

A resolution was introduced by Rev. W. A. R. Goodwin, of the Diocese of Western New York authorizing the Episcopal Church to co-operate with Christian boards of other denominations in the matter of general unity in church missions at home and abroad. The suggestion was made the order of business for tomorrow forenoon. As in other proposed legislation the House of Bishops must concur before it can become effective.

Appointment Declined.

It was announced on behalf of the House of Bishops that Rev. Hugh Burleson, Secretary of the Board of Missions, had declined appointment as Bishop of the Missionary District of North Dakota, explaining he preferred to continue his present duties. Rev. Dr. John Poyntz Tyler, arch-deacon of Cumberland, Diocese of Maryland, was appointed to fill the North Dakota vacancy. Dr. Tyler is rector of St. John's Episcopal Church, Hagerstown, Md.

The House of Bishops will send Dr. Tyler's name to the House of Deputies tomorrow for confirmation.

The House of Bishops confirmed the election of Rev. Dr. Frank Du Moulin by the Diocese of Ohio, as coadjutor bishop of that diocese. The House of Deputies had confirmed this appointment.

The pension plan proposed by the House of Deputies for aged clergy was approved by the House of Bishops. It was stated that if the plan works unsatisfactorily it will be remedied at the next triennial convention. The pensions are fixed at $600, minimum and $2,000 maximum, graduated according to clergymen's salaries during active pastoral labors. The Commission appointed three years ago to study pensions will be continued to put the plan into operation. The corporation will begin the work of raising $3,500,000 for immediate and $49,000,000 for future needs.

COLORED CHURCHMEN SHOW MUCH PROGRESS

Memphis Sty

CONVOCATION HELD AT MASON CITY INDORSES PROPOSITION

FOR COLORED BISHOP.

4-10-13

The recent convocation of the Protestant Episcopal church, held at Mason City, Tenn., during Easter week, gave impetus to the work of that church among colored people in Tennessee. The Rt. Rev. Thomas F. Gailor, bishop of the state, and one of the great churchmen in the United States, who was present and delivered strong addresses, expressed himself as highly pleased over the progress made under Archdeacon E. Thomas Demby, who is also rector of Immanuel church in Memphis.

The convocation was held in St. Paul's church, of which Rev. Father W. H. Wilson is priest-in-charge. The work of the diocesan school, now attended only by girls, was highly satisfactory. The school owns 100 acres of land, and finds substantial assistance among the best white people of the state. During the week D. M. Scales of Memphis delivered a stirring address on "The Church and the State."

Father Demby's report, which was well received, showed that in Tennessee there are 500 communicants; 400 in the Sunday schools, 120 in the parochial schools; contributions for the year, $3,000; value of church property, $50,500. There are five priests, two day schools, and missions in Covington, Dyersburg, Chattanooga and Knoxville. Rev. W. H. Wilson and Dr. J. Q. Taylor were elected delegates to the diocesan convention, which meets at Sewanee in May. The archdeacon is a member by position. The convocation indorsed the movement for a colored bishop. The record show that Immanuel church in Memphis is the leading church among coolred people in the state.

CENTRAL CONFERENCE ASSIGNS ITS MINISTERS

Six Districts Of A M. E. Church Provided With Pastors For The Eusing Year.

Advertiser 12-2-13

Special to The Advertiser.

UNIONTOWN, ALA., Dec 1—Sunday night Bishop J. H. Jones read of the following appointments of the preachers of the African Methodist conference which has been in session here for the past five days:

Selma district—. L. Starkey, Presiding Elder; Brown Chapel, J. W. Walker, Cahaba Ct, F. H. Goodman, Snow Hill Ct. J. F. Russell, Burnsville, W. M. Creer, Mt. Pleasant Ct., J. D. House, Ward, Chapel Miss S. J. Roundtree, St. Luke Roundtree, St. Luge, A. R. Purnell, New Home, C. L. Scott, Bethel, J. C. Lillie, Orrville, W. M. Tyler, Brooks, W. S. White, Lott, King Brown, Crystal Springs, Cain Callin.

Mobile District—J. H. Allison, Presiding Elder, Metropolitan, to be supplied; Emanuel, M. H. Leath; Bethel, A. J. Hunter; Pinegrove, O. L. Davis; Suggsville, N. J. Adams; St. James J. W. Lovett, St. Paul, A. L. Rhone; Kushla, J. G. Mitchell; Montrose and St. Stephen, P. R. Thompson; Samuel Chapel, J. E. Thomas; South Mobile, P. Zimmerman; Citronell, E. J. Odum;

Demopolis District—W. M. Grace, Presiding Elder; Bethel Rock, J. H. Davidson; Dayton, H. M. Walker; Cole R. Montgomery; Boiling Springs, William Jones; Cade, E. Jones; Cedar Grove W. G. Duncan; Rock Chapel, J. C. Curry, St. Paul Ct. R. S. Catlin; Payne Chapel, S. B. Adams; Alberta Ct. S. P. Inge; Miller Chapel, I. S. Nelson; Siddonsville, B. R. Ramey; Pleasant Hill, W. D. Cary.

Fulton District—G. H. Upshaw, presiding elder; Fulton, D. A. Butcher; Mt. Sinai, A. Nevels; St. Thomas, J. W. Johnson; St. John. C. W. Love; Rock West, W. M. Carr; Grove Hill, William Buck; Bladon Springs, G. Young; Fale circuit, W. M. Rickett; Belmont circuit, W. M. Pickett; Coffeeville, W. R. Reese; Silos, to be supplied.

Camden District—R. D. Brooks, presiding elder; Camden circuit, H. H. Rhone; Blacks Bluff, J. T. Borden; Pine Apple circuit, G. W. Harris; Riverridge, W. L. Billups; Gravel Hill, A. A. Lucas; Ward Chapel, S. R. Riley; Emanuel, Miss., J. P. Handy; Nadawah, E. Thompson; Watsons Crossings, to be supplied; Vredenburg, Miss., R. B. McPherson; Monroeville, Miss., to be supplied.

Atmore District—M. W. Davis, presiding elder; Atmore, H. L. Nicks; Brewton, J. L. Marshall; Mt. Pleasant, A. J. Polk; Taits Chapel, S. De Vaughn; Bay Minette, P. G. Shelbourne; St. Matthews, P. B. Lewis; Falco and Mason, A. W. Andrews; Georgiana, G. W. Watson; Greenville, M. Williams; Mt. Wayman, to be supplied; Castleberry and Kirkland, N. E. George; Deer Range, to be supplied; Flomaton, to be supplied.

Rev. J. D. Carter was transferred to the North Alabama conference and stationed at Ensley city.

The next annual conference will be held at Metropolitan A. M. E. church, Mobile.

Advertiser 12-4-13

ADVERTISER, THURSDAY

CENTRAL ALABAMA A. M. E. CONFERENCE IN SESSION

Bishop J. W. Alstork Presides At Annual Conference In West End.

The Central Alabama conference of the A. M. E. Zion Church was called to order yesterday morning by Bishop J. W. Alstork. Bishop Alstork is a citizen of Montgomery and has under his supervision the following conferences: North Georgia, North Alabama, Central Alabama, South Alabama Cahaba and West Indies More thn one hundred delegates answered at the roll call. The lack of completeness in the new church building in which the conference was to have been held, made it necessary to hold the opening session in a hall near the church. An increased force of workmen in the church will have the auditorium in readiness for the sessions of the conference this morning. At the morning session a number of visitors were introduced. The Bishop announced the lists of committees and the work of the conference was taken up with the result that several hundred dollars were collected for educational and benevolent purposes.

The Lomax-Hannon Academy, which was founded by Bishop Alstork ten years ago, was handsomely remembered in the collections during the morning session. A special collection was taken in the interest of the girls dormitory at Livingstone College, Salisbury N. C. This building was destroyed by fire several years ago and the whole connection in endeavoring to raise a sufficient amount to rebuild.

Among the visitors introduced to the conference this morning were the following: Dr. J. S. Jackson, financial secretary with offices at Birmingham, Dr. F. H. Hill, official auditor, of Charlotte, N. C., who for the past four years has been an instructor in the bible training school connected with the Tuskegee Normal and Industrial Institute.

Presiding Elders S. L. Stinson and W. H. Finley, both of this city, are assisting the Bishop in the conference work.

Welcome exercises were held in the church last night, during which addresses of welcome were delivered by representatives of the local church and the ministers alliance of the city The opening sermon of the conference was delivered by the Rev. T. J Jones.

The improvement of conditions among the people, who make up the congregation in the rural churches and the necessity for a better prepared and better trained ministry, were topics discussed by the Bishop in his morning lecture to the conference.

The Wright-Lowe Decision.

To the Editor of The Age:

In your issue of December 28 appeared an article informing your many patrons and friends that at a special meeting held by the Publication Board of A. M. E. Church that Manager Lowe and Editor Wright, of the Christian Recorder, were reinstated, but your article did not give the information that upon what grounds they were placed back into office. I was among the many who could not fathom why Editor Wright should have received similar punishment as Manager Lowe. It would have been better for all if the matter had not been taken up by the board and after venterlating upon it and adjudge both quietly and remove them from office and then at the expiration of the time given them to fix up the business of their offices to turn it over to their successors, to learn that they both had been reinstated, to say the least was a great surprise.

It is not my intention to enter into the merits or demerits of the matter, but it seems that someone has blundered or the gas has been abruptly shut off, leaving things in a very confused condition. We, who live in this great Metropolis of 3,000,000 or more citizens, have become accustomed to having the searchlight turned upon us when we appear before the limelight either in church or State.

J. HARRIS ACCOE, D.D.

Brooklyn, N. Y.

Y. M. C. A. Campaign at Atlanta.

To the Editor of The Age:

I want to thank you for the kindness of giving

Advertiser

TISER, FRIDAY MORNING,

NEGRO METHODISTS MEET AT WETUMPKA

11-28-13

Forty-eighth Annual Session of Alabama Conference Convenes With Bishop Clinton of Charlotte Presiding

Special to The Advertiser.

WETUMPKA, ALA., Nov. 27—The Forty-eighth session of the Alabama Conference of the African Methodist Episcopal Zion Church assembled in Rodgers Chapel at noon Wednesday with Bishop George W. Clinton, of Charlotte, N. C., presiding.

The Rev. Dr. Wood, secretary of missions, whose office is in Philadelphia, and the five presiding elders, assisted the bishop in the opening services. The bishop delivered a brief discourse on the second verse of the thirty-second chapter of Isaiah. The communion followed after a collection for widows and orphans.

The following persons were elected secretaries: G. W. Henderson, W. M. Rakestraw and F. W. Alstock. D. V. Milledge was elected reporter to The Advertiser.

This conference is one of the forty conferences of the African M. E. Connection which was organized as an independent in 1796. It has a membership of 140 preachers, delegates and missionary workers. The Revs. J. C. Laramore, D. D.; J. H. Hubbard, D. D.; D. W. Wright, W. M. Bascom and F. W. Riley, B. D., are the presiding elders, who preside over the Tuskegee, Union Springs, Opelika, Wetumpka and Troy districts.

After brief remarks by Dr. Wood, secretary of missions, the ministers were assigned to their homes and the conference took a recess until 3 o'clock.

The afternoon session was devoted to the collection of claims for education, church extension and other benevolent causes. The reports, as far as they have gone, show a decided improvement over last year

The conference is making a special effort to aid the Lomax-Hannon Institute at Greenville, Ala., and to raise $1,700 toward a fund of $37,500 for the erection of a girls' dormitory on the campus of Livingstone College located at Salisbury, N. C.

The conference is largely made up of young men, several of whom have enjoyed good school advantages.

At 8 o'clock the annual sermon was preached by Rev. J. T. McMillan, D. D., former secretary of the Christian Endeavor department of the church.

At noon the Thanksgiving sermon was preached by the Rev. Dr. Wood.

Baptist Leader.

11-8-13

DR. R. T. POLLARD
of Selma, Ala., President of the Grand Assembly of Alabama, which convenes in its 24th Annual Session in Birmingham, Wednesday, 6, at Rev. Springfield's Church
500 or more delegates are attending the Session

NEGRO LAITY TO STUDY BIBLE—CHURCH GROWS

Mont adv 9-16-13

A. F. Owens, formerly of Tuskegee Institute, now of Selma University, Selma, spent Sunday in Montgomery introducing in the colored Baptist churches his plan to induce the laity to read the Bible daily and systematically. The plan was unanimously adopted by the First Baptist Church, A. J. Stokes, D.D., pastor; the Dexter Avenue Baptist Church, R. C. Judkins, D.D., pastor, and the Day Street Baptist Church, William Madison, Jr., pastor.

The simple requirements to join the Laity Bible Reading Course are, each member must own a copy of the Bible; he must read systematically and daily, a few verses of the Scriptures if not a whole chapter; he or she must take the Bible to the church and follow the pastor or the one leading services in reading the Scripture lesson.

Owens says he is confident the plan will be endorsed by 1,000 pastors in the State and that in a few months 50,000 members of the colored Baptist churches will be reading the Bible daily and systematically. He will conduct this work through the pastors and in connection with his work at Selma University and in holding institutes among preachers of the denomination.

The following interesting information about the Day Street Church and pastor was incidentally obtained:

During the past four years the membership has increased from 300 to 700, they have raised $40,000, built a beautiful two-story brick edifice costing $36,000, on which amount $31,000 has been paid, the balance to be paid on easy terms; organized and developed a fine choir, a large Sunday School, a Baptist Young Peoples Union, it houses one hundred and sixty colored boys and girls who are in charge of the Sisters of St. Francis.

Beauty of Church Within.

The church in West 53d street is like the King's daughter, all its beauty is within. That delightful religious atmosphere which should characterize a house of prayer is found here in its perfection. The statues, the stained glass windows, the stations of the cross, the imposing Calvary group and the little red light burning over the tabernacle all seem to unite in an admonition to the visitor. "Leave all worldly thoughts outside, kneel and pray."

Devotions, public and private, are going on all the time, two masses every morning, night prayers every evening, law mass and general Holy Communion on Sundays at 8 o'clock a. m., high mass and sermon at 10 o'clock a. m. Sunday School at 2 o'clock p. m., and Vespers with instruction and benediction of the Blessed Sacrament at 8 o'clock in the night.

There are four societies whose object is entirely spiritual. The Sodality of the Blessed Virgin for Girls, the Ju-

Continued from page 1.)

ior Holy Name Society for Boys, the Senior Holy Name Branch, affiliated with the Arch Diocesan Union, and which the pastor thinks so much of that he calls it "his right arm in the warfare" and the League of Prayer, which is composed of every member of the congregation who undertakes to practice in a special way a devotion to the Blessed Encharist.

Other societies are the Allan Circle of ladies who look after the adornment of the sanctuary, St. Ann's Society for Women for mutual benefit in times of sickness and of death and which was founded in 1854, and the Knights of St Benedict. This last was formed in 1856 as St. Francis' Xavier's Society and was changed in 1908 to a uniformed commandery in St. John's Union, which has establishments in all parts of the United States. There is also St. Benedict's Club, organized recently for social union among men. At present a conference of St. Vincent de Paul with a ladies' auxiliary is under consideration.

Last but by no means least must be mentioned St. Benedict's choir, which has always held a high reputation and which last year startled the public by two finished productions of "Pinafore" and a few weeks ago presented "The Mikado" so artistically that competent critics placed it in the class with the work of "All Star" professionals.

The pastor, the Rev. Thomas M O'Keefe, and his assistant, the Rev Timothy Shanley, as also the congregation of St. Benedict the Moor stand high in the estimation of the priests of the city, many of whom are frequent visitors to the church, especially when any event out of the ordinary is taking place.

St. Benedict's parishioners are remarkable for a great love for their church, for a constant zeal in practicing their faith and for a generous loyalty in supporting every project their priest undertake for the spiritual or materia advancement of the Mission.

NEGRO BAPTISTS END CONVENTION

Mont Adv 11-23-13

Collection for Education and Missions Largest Amount Ever Reported at Annual Meeting; Anniston Gets 1914 Meeting

Special to The Advertiser.

MOBILE, ALA., Nov. 22—The Alabama Colored Baptist State Convention, Dr. J. H. Eason, president and Professor B. Hudson, secretary, attended by three hundred delegates representing two hundred and twenty-five thousand negro Baptists closed its forty-sixth annual session ooday after selecting Anniston, Ala., for the next meetin. All the officers were re-elected, Professor Hudson being chosen for the same position seventeen consecuoive years.

The convention collected for education and missions $421,069.69, being the largest amount ever reported by delegates at an annual meeting.

The exercises Thursday night at five churches, reviewing the history of ohe race for fifty years of freedom were addressed by Dr. A. J. Stokes of Montgomery. Dr. J. W. Whitted of Birmingham, Prof. W. S. Buchanan president A. and M. College, Normal, and others.

A commission of twenty-five was appointed to arrange for a congress of representatives from churches and other bodies to plan oo raise ten thousand dollars for Selma University, Selma.

BALTIMORE, MD.

Afro-American Council of Ministers and Laymen—The Knights Templars League.

Special to THE FREEMAN. 10-25-13

The twentieth annual session of the Afro-American Council of Presbyterian Ministers, Elders and Laymen is being held at the Madison Street Presbyterian Church, beginning Thursday and ending Sunday.

The retiring president, the Rev. Beverly M. Ward, of York, Pa., delivered the annual sermon Thursday night. Welcoming addresses were delivered by Warner T. McGuinn, Prof. George W. Anderson, Prof. G. L. Davis, Mrs. Bertha Scott, Editor John H. Murphy and others. The response was by the Rev. Thomas H. Thomas, of Chester, Pa.

Among those on the program are: the Revs. T. G. Ogburn, Southampton, N. Y.; E. F. Eggleston, Newark, N. J.; Matthew Anderson, Philadelphia; E. M. Clark, Atlantic City; John B. Reeve, Philadelphia; J. C. Lawton, Elizabeth, N. J.; W. R. Lawton, New York City; J. W. Lee, Philadelphia; W. A. Alexander, New York City; C. H. Trusty, Pittsburgh, Pa.; P. J. A. Coxe, West Chester, Pa.; R. H. Armstrong, Germantown, Pa., and Francis J. Grimke, Washington. The latter will speak on "Our Fifty Years of Freedom."

Church - 1913

ATIONAL BAPTIST CONVENTION FINISHES LABORS

reat Good Accomplished Along Many Lines---Women Leasuring Arms with Men---Educational Work Receives Aid --Missions Given New Impetus--New Statistician Elected--Next Meeting in Philadelphia

Noted Preachers Deliver Strong Sermons—B. Y. P. U. Reports.

The delegates attending the National Baptist Convention spent Sunday in church and listened to some of the most noted preachers in the country. Every church was supplied with a minister from the convention, and the Sunday-school mass-meeting was one of the interesting features.

Rev. William Beckham, of Nashville, conducted the Sunday-school, assisted by Rev. H. M. Williams, of Galveston, Texas, and Henry Allen Boyd, Secretary of the National Baptist Sunday-School Congress.

At 11 o'clock Dr. E. C. Morris, of Helena, President of the convention, preached the jubilee sermon, using as his text, "Remember the days of old, consider the years of many generations; ask thy Father and he will show thee; the elders and they will tell thee," Deut. 32:7.

An appeal for the religious training of the young people of the Negro race was made by the Rev. E. W. D. Isaac, Corresponding Secretary of the National B. Y. P. U. Board. He pointed out the many avenues of vice and sin open to them, the cheap theatres and other places which would tend to weaken the race.

In closing his report Dr. Isaac reported forty-eight state B. Y. P. U. conventions; 382 district B. Y. P. U. conventions, 350 county conventions, 483 city conquest organizations, 8,478 local B. Y. P. U. societies, 82,640 enrolled in Bible readers' course, 61,200 enrolled in Baptist history classes, 250 enrolled in Baptist doctrine classes, collected for Christian education, $72,105; for home missions, $60,365.70; for foreign missions, $46,673.68; for state missions, $32,665; for church repairs, $84,290; for B. Y. P. U., $13,709.41; expended by the Board, $13,665.20; balance, $54.21.

New accession to the Foreign Mission Board, the bride of Dr. L. G. Jordan, was presented to the convention and given an ovation. She is one of the best known workers in the church among the colored people, and was married last June to Dr. L. G. Jordan. She comes from Helena, Ark., where she is a heavy property owner.

Dr. A. M. Johnson presided at the opening of the convention Saturday morning, and Rev. J. W. Shaw, of Tennessee, offered the opening prayer.

"I am glad to see the interest which we are taking in the Sunday-schools and Sunday-school work," said Rev. T. S. Sandefur, President of the State Sunday-School Convention of Arkansas. He was followed by Dr. C. T. Stamps, of Mississippi, President of the State B. Y. P. U. Convention, who spoke along the same line.

The convention voted down a proposition to hold biennial sessions, which means that the session will be held next year in Philadelphia.

There was a breezy time over a recommendation to refer the business of the convention to a committee of twenty-five. The question was discussed pro and con by Revs. J. E. Ward, of Kentucky; A. Barbour, of Texas; P. James Bryant, Georgia; S. R. Prince, Texas; E. B. Topp, Mississippi; G. B. Green, Florida; E. J. Fisher, Illinois; G. W. Goodgame, Alabama; H. M. Williams, Texas; W. H. Jernagin, District of Columbia, and J. P. Robinson, of Arkansas.

Chaplain B. G. Regen, of the State Penitentiary, was introduced and spoke as follows:

"I am here this morning for the purpose of extending an invitation to this convention to send a minister to speak to my boys Sunday morning. We have 1,000 men behind the prison bars. We believe that there is a precious jewel in the heart of every man and should be reached. I am standing for the moral improvement of the men. We have a night school and I am glad to say that the colored boys are taking advantage of the school. All men behind the bars are not criminals. Some are there because of lack of opportunity and advantage, and many of them, when they come out, we hope, will be better prepared.

"I want to wish you God speed in the good work you are doing for humanity. We ask your prayers for our work."

Col. Allen Allensworth, of California, United States Army, was appointed to speak at the prison.

Dr. L. L. Campbell, President of the General Convention of Texas, spoke of the educational and missionary work in the state. He said that the Negroes were buying homes and educating their children.

Other addresses were made by Dr. L. N. Cheeks, of Charlotte, S. C., who spent several years in Africa as missionary; L. K. Williams, President of the Missionary and Educational Convention, and Thomas H. White, Clifton Forge, Va.

Rev. J. E. McCullough, Secretary of the Southern Sociological Association, extended greetings from the Association, in a talk made before the National Baptist Convention this morning.

"At the meeting of the Southern Sociological Association, held in Atlanta, Ga., there were," said Mr. McCullough, "100 members of your race, who met with 850 white men and women. We determined beforehand that we would tell just exactly what we meant. This being agreed upon, we began to find a solid platform on which both races could stand. We agreed upon the absolute integrity and purity of the blood of both races, and this was agreed upon to a man.

"Second, we agreed upon absolute justice to both races, whatever the conditions were,' and third, we agree upon 'a wide open door of opportunity to both races.' The key of merit must and will open the door.

"Every Southern Governor except one is putting this into operation."

The report of the National Baptist Benefit Board by Rev. R. M. Caver, of Little Rock, concluded the morning session of the convention.

Dr. Caver urged the ministers to provide for their widows and orphans by taking insurance. He declared that it was absolutely necessary.

Dr. J. H. C. Henry, of Vicksburg, spoke on the report.

NEGRO QUESTION MADE ORDER FOR TO-DAY'S SESSION

Recommendations for Separate Churches Causes Debate.

MINORITY WANTS RACES KEPT APART

Amid Storm of Discussion in Episcopal House of Deputies, Matter Goes Over, With Debate Limited During Future Consideration to Half Hour for Each Side.

New York, October 21—The divorce question came up in the general convention of the Protestant Episcopal Church to-day, the House of Deputies by resolution deciding to co-operate with the "International committee on marriage and divorce" in arranging for an international congress to deal with the subject. The congress is to be held in May, 1915, at the Panama Exposition in San Francisco.

The deputies to-day concurred in the selection of the five missionary bishops chosen by the House of Bishops yesterday. The new prelates are Bishops Hugh Burleson, of North Dakota; W. B. Capers, of Spokane; Milo H. Gates, of Cuba; F. C. Howden, of New Mexico, and Charles Blaney Colmore, of Porto Rico.

A resolution introduced several days ago by Dr. Freeman, deputy from Minnesota, intended to further religious training in the public schools, was adopted by the House of Deputies.

Must Be Concurred In.

The resolution instructs the general board of religious education "to effect if possible through co-operation with other religious bodies a system of instruction commensurate with the needs of our youth" together with forms and exercises calculated to promote patriotism and the "highest sense of personal integrity and purity of life." The general board is introduced "to take prompt action to promote the daily reading of a portion of the Holy Scriptures in all public schools." Both this resolution and that on marriage and divorce must be concurred in by the House of Bishops before becoming effective.

The committee on the prayerbook to-day reported favorably on the proposal that the phrase "all Jews, Turks and heretics and infidels" be made to read "all those who know Thee not through the Gospel of Thy Son." The House of deputies voted favorably on this change.

A heated debate over the negro question enlivened deliberations of the House of Deputies to-day. A majority report by the committee on racial episcopate, with recommendations against the proposal to establish separate churches, dioceses, clergy and bishops for Southern negroes, was presented. A minority report advocating separation of the races and appointment of negro bishops to sit in the House of Bishops with powers equal to the whites also was presented.

Discussion Goes Over.

Amid a storm of discussion the house made discussion of both of the reports the order for the afternoon session to-morrow, limiting debate on each side to half an hour.

"The proposal is a radical violation of the principles and customs of diocesan union," asserts the majority report read by Dr. C. B. Bryan, of Virginia. "With the utmost friendship for our negro brethren, and we desire to advance the work of the church among them, we still cannot believe that as a race they are prepared for an independent ecclesiastical administration."

To this declaration, the minority, consisting of Bishop Kinsolving, of Texas; Bishop Cheshire, of North Carolina, and Rev. J. McK. Pittinger, D. D., of Raleigh, N. C., took sharp exceptions

"The white people and the negro people of the South," said the minority representative, "cannot be dealt with by the church without a sharp and positive separation and distinction between the two in worship and in all corporate, ecclesiastical activities, as well as in social life. We feel that something should be done to give the colored members in the South a status and an opportunity which, in our judgment they do not and cannot enjoy under our present methods and organizations.

Expression of Appreciation.

The following letter was received by President Mann of the House of Deputies, expressing the appreciation of the orthodox Jews for the protest of the convention against the ritual murder trial in Russia and the elimination of the word "Jew" from one of the Good Friday collects in the prayer book.

"I thank you for your note of the sixteenth, and I desire to express our deep appreciation of the unanimous action taken by the House of Deputies in convention, protesting against the blood accusation. And permit me to add that the change in the collect is also kenly appreciated. With high regards, believe me to be, dear and reverend sir,

"Faithfully yours,
"PEREIRA MENDES."

Dr. Mendes is president of the Union of Orthodox Jewish Congregations of the United States and Canada.

Although there has been an increase in the total numbers of communicants, the last three years have witnessed a loss of more than 16,000 pupils from the Protestant Episcopal Church's Sunday-schools, according to a committee report made to-day to the general convention here. It was recommended in the report that the Sunday-schools be made more attractive.

It was announced to-night that the House of Deputies had voted adversely upon the proposal to give a vote to the House of Bishops to suffragan bishops. The only other action announced was the defeat of the proposed amendment to the constitution, making it necessary for the standing committees of all the dioceses to consent to the election of a suffragan bishop.

MAY MOVE PUBLISHING HOUSE

RUMORED THAT C. M. E. CHURCH MAY COME HERE.

Plant Now Located in Jackson, Tenn.—Have Been Urged To Come Here by Other Publishers—Methodist Episcopal Church South Would Lend Aid—All Publishing Houses Would Welcome the New Comer.

A rumor has gained circulation in this city that the Colored Methodist Episcopal Church contemplates moving their publishing house from Jackson, Tenn., to this city. It is said that this will be one of the main problems to be decided by the General Conference that will convene in St. Louis next May. It is also said that the M. E. Publishing House, South, favors the change and tentatively agreed to lend their moral support, and to aid in any way they can the C. M. E. Church, if the change is undertaken. The reason for moving to Nashville, or rather the causes that prompted the leaders in the Church to consider such a move is because of the number of religious publishing houses already located in this city. For it is a fact that these publishing houses can help each other in many ways, while each has a constituency of its own, thereby not competing with the others, and all of them must make a literature distinctively their own, yet, all can in many ways lend aid to each other. The leaders of the C. M. E. Church have been urged for many years to make this change, but up until this time the idea has not gained much headway. However, it is believed that the coming General Conference will give the matter serious consideration.

Bishop C. H. Phillips, the resident bishop of the C. M. E. Church, was approached on this subject by a Globe representative. He could not give any light on the question, as he was too feeble at the time to go into details. In fact Bishop Phillips could not be seen, but through his secretary he gave the information that if such a move was contemplated he had not heard of it. But the matter is being talked of among the business men of Nashville who claim to be in close touch with the officials of the publishing house in Jackson, and they speak with assurance that in all probability this change will be made. If the C. M. E.'s do decide to locate in Nashville, it will bring four Negro publishing houses in this city. The A. M. E. Sunday School Union is the pioneer publishing house of the Negro churches, having been established here in 1882 by Dr. C. S. Smith, now Bishop Smith. The National Baptist Publishing House was established here in 1897 by Dr. R. H. Boyd, and at the last meeting of the Executive Board National Presbyterian Assembly they decided to move their publishing interests from Fayetteville and Lexington, Tenn., and combine them and establish a publishing house in Nashville that will take care of all the printing interests of the denomination. This will leave only three church publishing houses conducted by Negroes outside of Nashville, namely: the Primitive Baptist at Huntsville, Ala.; the A. M. E. Zion, in Charlotte, N. C., and the A. M. E. Book Concern, in Philadelphia, Pa.

EDITOR AND MANAGER OF THE CHRISTIAN RECORDER REMOVED

Manager Lowe Removed For Alleged Drunkenness and Editor Wright Removed for Telling on Him

Special to the Advocate-Verdict

There was a great shake-up in the affairs of the African Methodist Church in this city last week, such as has never before happened. The Publication Board of which Bishop Evans Tyree is President, met on Tuesday, Oct. 28th, and declared vacant the offices of Editor of the *Christian Recorder* and Manager of the Book Concern, held respectively by Dr. R. R. Wright, Jr., and Rev. J. I. Lowe, D.D. This is the dramatic climax of the Wright-Lowe controversy which began from the day Dr. Lowe assumed the office of manager and continued until both parties were dismissed.

WRIGHT CHARGES LOWE.

The immediate cause of the Board meeting was an editorial in the *Christian Recorder* of October 9th, in which Editor Wright charged Manager Lowe with drunkenness, stating "I can only account for Lowe's action on the theory that he was in one of his drunken debauches, such as has disgraced the Book Concern since he has been manager. For it is common talk that he has been picked up off the street and lodged in the police station for drunkenness."

At the beginning of the meeting Manager Lowe charged Editor Wright with defaming his character and gave notice that he would call him to trial before the stewards of Mt. Pisgah's A. M. E. Church according to the discipline.

Dr. Wright said he was ready to prove his charge, and produced an affidavit from the records of the Third Police Station, Delancy near 3d street, as follows: "March 6, 1913, Jacob Lowe, 1221 Pine St., aged 40, married, black, arrested for drunkenness, by Officer Robertson, at Front and Delancy streets; condition when arrested drunk; time of entry 11 a. m." Dr. Lowe insisted that he was not drunk, but had had an attack of vertigo and fell unconscious on the street. He said he did not remember anything until he came to in the police station. He said he was not drunk and had not drank any whiskey that morning. He further averred that he had had a similar attack of vertigo in Vicksburg, Mississippi, in 1880—33 years ago. He begged the consideration of the Board, asking that they take his word that it was vertigo rather than that of Editor Wright's affidavit from the police records that it was drunkenness.

WRIGHT CORNERS SINCLAIR.

"Why then if you had vertigo did they take you to the police station and keep you confined eight hours, and not send for a doctor, and enter you up as drunk? Is that not strange procedure?" Dr. Wright asked. Then Dr. W. A. Sinclair who is a member of the Board, and who also apparently acted as Dr. Lowe's attorney said, "I can answer that." Meantime Dr. Lowe, replied "I do not know what they did with me as I was for a long time unconscious." Sinclair continued: "They did take him to the hospital, for I telephoned to the Pennsylvania Hospital asking if J. I. Lowe was there, and I was told he was. I then asked what is the trouble with him and I was told that he had an attack of vertigo, and that he was resting easy." Thereupon Wright jumped to his feet and asked Sinclair: "Are you sure they told you vertigo?" Sinclair said "Yes, they told me vertigo." "That is strange, Bishop," said Wright directing his remarks to the chairman, and pulling from his papers a letter from the Pennsylvania Hospital which read that Jacob I. Lowe was brought to the Pennsylvania Hospital at 10:30 a. m. March 6, 1913. His complaint was alcoholism. Said Wright, "This is the signed statement of the Pennsylvania Superintendent that Dr. Lowe was taken there March 6, Alcoholism, *i. e.* he was drunk, that he was there at 10:30 a. m. Couple this with his arrival at the police station, nearly a mile away, at eleven o'clock and you will see how long he 'rested easy' at the hospital. Dr. Sinclair never telephoned to any hospital and the attack of vertigo is a myth. The truth is that Sinclair was the man who, the police officer told he called at the station house for Lowe and he was so drunk the police would not even let him see Lowe." This Sinclair did not deny, and Lowe practically admitted saying that Wright was persecuting him. He then addressed an appeal to the Board for sympathy telling of his long years of service.

The Board then went into executive session. At three o'clock, the Board was the guests of Dr. Lowe at dinner at 1221 Pine street, where Dr. Lowe and Sinclair reside, and some suspect that some clever political work was done here.

SURPRISING VERDICT.

At four o'clock the Board reconvened and at 6:30, after two hours deliberation, called Drs. Lowe and Wright before it. Bishop Tyree stated that they had decided to declare both offices vacant. The two men made statements. It is said that Dr. Wright stated rather boldly his dissatisfaction with the verdict as he did not know he was being investigated and as no charge was brought against him.

The verdict, especially that relating to Editor Wright created a genuine sensation as his dismissal was not expected. Many of the local ministers were very strong in their denunciation of what they call the unfair treatment accorded Editor Wright.

The reason for dismissing Manager Lowe is alleged drunkenness. The reason for dismissing Editor Wright was publishing that the Manager was drunk. Our reporter was not able to interview the manager but did see Editor Wright. Asked what he though of the verdict, he said that he thought it was unfair. Said he, "It is unfortunately true that Dr. Lowe and I have not been able to get along; but he was always the agressor. I feel grieved for two things only.

First that I was given no opportunity to make a defense. It seems that after Dr. Lowe was found to be guilty of my charge, he being an old man and I a young one, sympathy turned to him. They could not exonerate him, but they would punish me for exposing him. Thus I was ecclesiastically lynched. The second thing I feel grieved over is that I should be put out of an office in the Christian Church to which I was overwhelmingly elected by a vote of 378 to 135, for the reason that I took a stand against drunkenness in the church. I committed no crime except I exposed a disgraceful drunkard, and my exposure was so complete he could not be whitewashed. I feel sorry for the Bishop who could be a party to such a miscarriage of justice and such a breach of Christian ethics. But I feel pleased also at two things: 1st, that the fight against drunkenness in high places won, and thus will give courage to thousands of high minded ministers everywhere—in their fight for better morals, and secondly, that I feel the decision of the Board in my case is not the sentiment of the church. I shall appeal not to the civil courts, but to the regular session of the Bishops' Council for protection in my rights. The charge that I exposed the church is all bosh. When did J. I. Lowe become the church? My attack was on one man. I called his name. I named his sin. I did this for the good of the church and not to harm it."

Dr. J. I. Lowe came here from Arkansas in June, 1912, being elected by the General Conference in Kansas City, Mo., May, 1912, as Business Manager of the Book Concern of the A. M. E. Church succeeding Dr. R. R. Wright who declined election as manager and was elected at the same time Editor of the *Christian Recorder*, the official organ of the A. M. E. Church and the oldest Negro periodical in existence. The two have not agreed. Dr. Wright was educated men are temperamentally differen and at the University of Chicago, the University of Berlin, Germany, and lately received the Ph.D. degree from the University of Pennsylvania.

The woods are full of applicants for the positions which are considered two of the best in the church. Revs. H. Y. Arnett, J. L. H. Watkins, M. W. Thornton, of this city, are mentioned as possible business managers.

HO BAPTISTS T IN MOBILE

Advertiser

ma State Convention nvenes in Gulf City This rning at Stone Street urch at 9 O'clock

11-19-13

Special to The Advertiser.

ILE, ALA., Nov. 18—Represent-00 churches with 200,000 mem-ighty associations, four district onventions, the Woman's State tion, the State Sunday School tion, the State Baptist Young ...ss' Union, twenty district academies, and 150 auxiliary bodies, the forty-sixth annual session of the Alabama Colored Baptist State Convention will be called to order at 9 o'clock Wednesday morning in the Stone Street Baptist church by Dr. J. H. Eason, president. The roll of the churches and other bodies will be called by Professor R. B. Hudson, secretary.

The convention sermon will be preached at 10 o'clock a. m., by Dr. J. M. Coleman of Anniston. The convention will be addressed by Rev. M. W. Gilbert, D. D., president of Selma University; Walter S. Buchanan, president A. M. College, Normal; Dr. A. Stokes, Montgomery; Rev. John W. Goodgame, D., Birmingham; Rev. R. C. Judkins, D. D., Montgomery; Dr. Dr. S. T. Clanton, Dr. J. R. L. Diggs and Rev. A. F. Owens, Selma University.

The feature of the exercises Thursday will be a program appropriate to the celebration of "Fifty Years of Freedom" by the delegates from Alabama and visitors from adjoining States.

Efforts will be made to induce Governor O'Neal to speak to the convention during his visit to Mobile.

The primary work of the convention is to raise money for education and missions. Selma University was founded by the convention in 1878, and that negro Baptist institution is controlled and supported by the colored Baptist churches of the State.

Several hundred delegates will be in attendance and the colored pastors of the city will be hosts of the visitors. The largest attendance in the history of the convention is expected.

Church – 1913

CHURCH PROGRESS IN 1912

The Christian Recorder, Philadelphia, Pa, 2/27/13.

Dr. H. K. Carroll's annual statement of the church statistics in The Christian Advocate (New York) gives Christians occasion for serious thought, declares Zion's Herald (Meth. Epis., Boston). Membership figures for 1912 show a total net gain of 579,852 over those for 1911. But this is nearly 300,000 below the net increase of the previous year. As the Boston editor observes: "The religious forces are not losing ground actually, but they failed during 1912 to keep pace with their record of the previous twelve months. The loss in the net increase is almost a third—a fact which cannot but arrest attention." To at least one newspaper editor this means, to quote a Denver headline, that the "Men and Religion Movement Failed." And this thought likewise occurs to The Truth Seeker (New York), a leading exponent of Freethought, which says: "When it is remembered that last year was expected to show the results of the Men and Religion Forward Movement, on which a million in money and some energy were expended, the result must be distinctly a disappointment to those who thought they were taking America for Christ." The situation may be seen at a glance by arranging Dr. Carroll's total figures as follows:

	Ministers	Churches	Communicants
Total for 1912	174,396	220,814	36,675,537
Total for 1911	171,905	220,160	36,095,685
Gain in 1912	2,491	654	579,852
Gain in 1911	1,396	1,652	859,389
Loss in net increase	1,095 (gain)	998	279,537

The 36,675,537 persons set down by Dr. Carroll as members of religious bodies are not all Christians, notes The Continent (Presbyterian, Chicago), "since ethical culturists, spiritualists, theosophists, and Buddhists are included, but the number to be deducted on that score does not much exceed 200,000, of whom the spiritualists form the overwhelming majority." And Zion's Herald, taking a look at our last census figures, reminds its readers that it means that about 56,000,000 of the people of the United States "are not vitally connected with the churches. When all due allowance is made for the children, the size of the task in reaching those yet unidentified with any church looms large."

In connection with the tables reprinted below, showing the membership ranking of the various denominations, it may be noted that Dr. Carroll's figures for the Catholic Church are taken on a different basis from those in the "Official Catholic Directory," which will be noted in these columns when they are published. Dr. Carroll also calls attention to the merging of the Free Baptists with the Northern Baptists now going on.

Continued on Page 5.

(To be continued.)

ORDER OF DENOMINATIONS

Denomination	Rank in 1912	Communicants	Rank in 1890	Communicants
Roman Catholic	1	12,888,466	1	6,231,417
Methodist Episcopal	2	3,293,526	2	2,240,354
Regular Baptist (South)	3	2,475,609	4	1,280,066
Methodist Episcopal, South	4	1,919,873	5	1,209,976
Regular Baptist (Colored)	5	1,912,219	3	1,348,989
Presbyterian (Northern)	6	1,368,150	7	788,244
Disciples of Christ	7	1,340,887	8	641,051
Regular Baptist (North)	8	1,175,923	6	800,450
Protestant Episcopal	9	970,451	9	532,054
Lutheran Synodical Confer.	10	807,693	12	357,153
Congregationalist	11	742,350	10	512,771
African Methodist Episcopal	12	620,234	11	452,725
African Meth. Epis. Zion	13	547,216	13	349,788
Lutheran General Council	14	473,295	14	324,846
Lutheran General Synod	15	316,949	20	164,640
United Brethren	16	301,448	16	202,474
Reformed (German)	17	300,147	15	204,018
Latter-Day Saints	18	296,000	21	144,352
Presbyterian (Southern)	19	292,845	18	179,721
German Evangelical Synod	20	258,911	17	187,432
Colored Methodist Episcopal	21	234,721	24	129,383
Spiritualists	23	200,000	39	45,030
Methodist Protestant	23	183,318	22	141,989
Greek Orthodox (Catholic)	24	175,000	138	100
United Norwegian Lutheran	25	169,710	26	119,972
United Presbyterian	26	139,617	27	94,402
Lutheran Synod of Ohio	27	132,316	33	69,505
Reformed (Dutch)	28	118,564	28	92,970
Orthodox Friends	29	100,568	31	80,655

ORDER OF DENOMINATIONAL FAMILIES

Denominational Families	Rank in 1912	Communicants	Rank in 1890	Communicants
Catholic (Roman, etc.)	1	12,907,189	1	6,257,871
Methodist	2	6,905,095	2	4,589,284
Baptist	3	5,894,232	3	3,717,969
Lutheran	4	2,353,702	5	1,231,072
Presbyterian	5	1,981,949	4	1,278,362
Episcopal	6	980,851	6	540,509
Reformed	7	459,106	7	309,458
Latter-Day Saints	8	352,500	9	166,125
United Brethren	9	320,960	8	225,281
Friends	10	124,216	11	107,208
Brethren (Dunkard)		119,644	13	73,795
Adventists	12	95,808	14	60,491

COLORED CATHOLICS EXERT MUCH INFLUENCE

Church of St. Benedict the Moor Has Interesting History

N.Y. Age 2-20-13

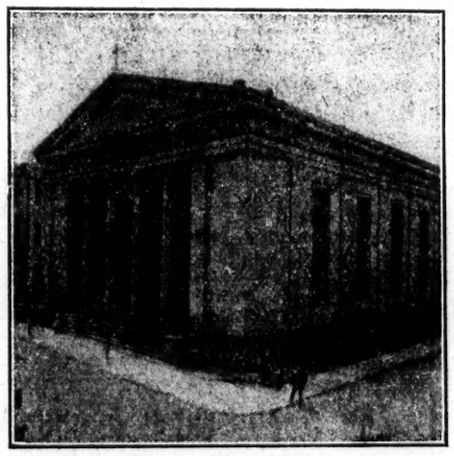
ESTABLISHED IN 1883

Congregation First Occupied Quarters at Bleecker and Downing Street—Moved in West 53rd Street in 1898.

Away back in the Civil War times the Rev. Thomas Farrell was pastor of St. Joseph's Church, Sixth avenue and Waverly place. He was an original Republican, a stanch abolitionist and a great friend of the colored people, many of whom lived in the neighborhood of his rectory. When hostilities broke out between the North and the South he nailed the American flag on the roof of the church and vowed it should remain there until the rebellion should be put down, and that in case it triumphed he would fold the flag and with it leave the country.

In his will he founded a fund which was to be used to provide a church for the colored Catholics of New York, and named Dr. R. L. Burtsell and Dr. Edward McGlynn as his executors.

Dr. Burtsell was at the time pastor of the Epithany Church and had as his assistant the Rev. John E. Burke, who had lately returned from Rome. He went to work and in a short time bought and furnished an edifice at the corner of Bleecker and Downing streets, which on November 18, 1883 was dedicated to God under the title of St. Benedict the Moor. Here the congregation worshipped till May 1, 1898, when it moved to the present location in West 53d street.



FIRST BUILDING
Church of St. Benedict the Moor, West Bleecker Street

Activities of Father Burke.

The Rev. John E. Burke was pastor from 1883 to 1907, when the bishops of the United States established the National Bureau for Missionary Work among the colored people, and put him at the head as secretary-general. The Rev. Thomas M. O'Keefe succeeded him and now has charge of St. Benedicts' parish.

In 1886 Father Burke established St. Benedicts' Home in Macdougal street and in 1890 removed it to the beautiful grounds in Rye, N. Y., where to-day

MISSIONARY BOARD MEETS

$31,729.09 Collected in Nickels and Dimes for Missionary Work by A. M. E. Church—Bishop C. S. Smith Presides—Dr. J. W. Rankin Makes Report.

N.Y. Age 4-24-13

From the collection of nickels and dimes and even pennies from the people in all parts of the country the missionary department of the African Methodist Episcopal Church raised $31,729.09 for the furtherance of missionary work. This was the report made by Dr. J. W. Rankin to the Missionary Board, held in the assembly room in the Bible House Wednesday evening.

The board is composed of the Revs. A. L. Murray, D.D., Jersey City; S. S. Morris, Richmond, Va.; G. S. Williams, Cincinnati; N. J. McCracken, Chicago; N. C. Buren, St. Louis; W. D. Johnson, Plains, Ga.; D. H. Johnson, Abbeville, S. C.; J. W. Washington, New Orleans; J. A. Lindsay, Memphis; R. S. Jenkins, Dallas; S. A. Harris, Cocoa, Fla.; C. R. Tucker, Oklahoma City, Okla.; T. A. Smythe, Detroit; Bishop C. S. Smith, Detroit, chairman, and J. W. Rankin, D.D., Waxahachie, Tex., secretary.

The board opened with song and prayer service, and then with remarks by Bishop C. S. Smith, who referred to the work done in foreign fields by the African Methodist Church. "We are not only doing missionary work in Africa," said Bishop Smith, "but we include the West Indies islands, British Guiana and Haiti."

Among the visitors introduced were Bishops H. Blanton Parks, Chicago; John Hurst, Baltimore; H. M. Turner, Atlanta; the Revs. J. R. Ransom, Kansas City, Kans.; E. J. Howard, Waco, Tex.; C. E. Allen, Detroit; Chas. Stewart, Chicago, and Prof. A. S. Jackson.

Rankin Makes Recommendations.

The feature of the morning session was the report of Dr. J. W. Rankin, who was elected successor to Dr. W. W. Beckett one year ago at Kansas City, Mo. He showed that he had made a special study of the mission work of the church and made some important recommendations for the future. He took hold of the work one year ago, as was shown by his record, finding the treasury empty, but was able to report a neat little balance on hand at the close of the fiscal year. He spoke in terms of praise of Dr. Beckett and his work.

Referring to the work in Africa, Dr Rankin said:

"We have in West Africa under Bishop Heard, Sierra Leone conference ordained ministers, eleven; unordained minister, one; missionary teachers, four; members, 660; Liberian conference, ordained ministers, sixteen; unordained ministers, three; missionary teachers, three; members, 501; churches built, five. In South Africa under Bishop J. Albert Johnson we have Cape Colony, Transvaal, Orange Free State, Natal, ordained ministers, eighty-seven; unordained min-

sters, 472; Cape Colony membership 127; Transvaal, 6,485; Orange Free State, 4,445; Natal, 960; lay missionary teachers, five. Bishop Johnson informs us that since he has been there nineteen churches have been erected and the work is on the increase."

The following officers were elected for the ensuing year: A. L. Murray, Jersey City, N. J., vice-chairman; J. A. Lindsey, Memphis, Tenn., recording secretary; R. S. Jenkins, Dallas, Tex., assistant recording secretary; T. A. Smythe, Indianapolis, Ind., correspondent of *Christian Recorder;* D. H. Johnson, Abbeyville, S. C., correspondent *Southern Christian Recorder;* N. C. Buren, St. Louis, Mo., correspondent *Western Christian Recorder.*

HOT TIME IN BETHEL

Editor of Christian Recorder and the Manager of A. M. E. Book Concern Dismissed on Charges.

(From the Baltimore Afro-Ledger.)

New York Age.

Philadelphia, Oct. 30.—Moral delinquencies, as well as disobedience of the law of the A. M. E. Church were severely frowned upon Tuesday when the publication board of the A. M. E. Church dismissed Rev. Dr. J. I. Lowe, manager of the A. M. E. Book Concern, and Dr. R. R. Wright, editor of the Christian Recorder, the official organ of the denomination.

The dismissals grew out of the recent charges made by Dr. J. I. Lowe that Editor Wright had failed to account for subscriptions received at the Puget Sound Conference. This was followed by a published denial from Editor Wright, in which he claimed that he could "only account for Lowe's action on the theory that he was in one of his drunken debauches, such as has disgraced the book concern since he has been manager."

The board of publication met here Tuesday to consider the charges that had been made by both men. It was brought out in the testimony, it was learned, that Dr. Lowe had been arrested for alleged drunkenness. He told the police authorities, it is alleged, that he was suffering from vertigo, and was sent to a local hospital for examination. The physicians found, it is said, not a trace of vertigo. It was further brought out that the two men had not been on the best of terms. Dr. Lowe was dismissed for alleged drunkenness, and Editor Wright was given the same penalty for publishing an alleged defamatory article before the charges had been sifted by an ecclesiastical committee.

The men were given 60 days in which to vacate their positions. A committee, consisting of Bishop Evans Tyree, president of the publication board; Bishop L. J. Coppin and Bishop C. T. Shaffer, was appointed to name the successors of the two men.

Among those present at the trial were Bishop Tyree, Rev. C. H. Stepteau Baltimore; Rev. R. R. Downs, Charleston, W. Va.; Rev. R. H. Bumery, Pittsburg; Dr. W. A. Sinclair, this city; Walter P. Hall, this city, and Walter Foster, Montclair, N. J., all members of the publication committee.

Dr. Wright was employed as manager-editor four years ago, when both H. T. Johnson, editor of the Christian Recorder, and J. H. Collett, the manager of the book concern, were seriously ill. Upon their death he was elected to succeed them, filling both positions. He was elected editor of the Christian Recorder at the General Conference of the denomination, held in Kansas City in May, 1912. Dr. Lowe was at the same time elected business manager.

It is said that Dr. Wright had not filled the position very long before he had alienated the support of the committee that first employed him. At the time he took charge, the department was considerably run down and the funds of the general church, as well as that of individuals, was used in an effort to put in on a sound financial basis. Dr. Wright was educated at the University of Berlin and the University of Pennsylvania. He received the degree of doctor of philosophy from the latter school several years ago. He is a writer on economic and social subjects and has published a "History of the Negro in Pennsylvania."

Dr. Lowe is one of the best known men of the church in the Southwest. He is a leader in Arkansas, and has been a delegate to a number of General Conferences of the denomination.

There have been a number of men in connection with the position of business manager. Among them are Revs. L. H. Watkins, B. W. Arnett, both of this city; M. W. Thornton, pastor of Charles Street A. M. E. Church, Boston, and J. Grant of Tennessee. There is said to be a growing sentiment that the business manager should be a man well versed with the running of a printing establishment.

Rev. Dr. A. L. Gaines, pastor of Waters A. M. E. Church, Baltimore, is said to be in the lead for the position of editor of the Christian Recorder. He is well known throughout the country, and was a candidate for the position at the last General Conference.

That the courts will be called upon to decide whether or not the dismissal of Editor Wright will be allowed to stand is a foregone conclusion. Preliminary proceedings have already been instituted, and a big legal fight may result.

3-7-14

LOTT-CAREY CONVENTION

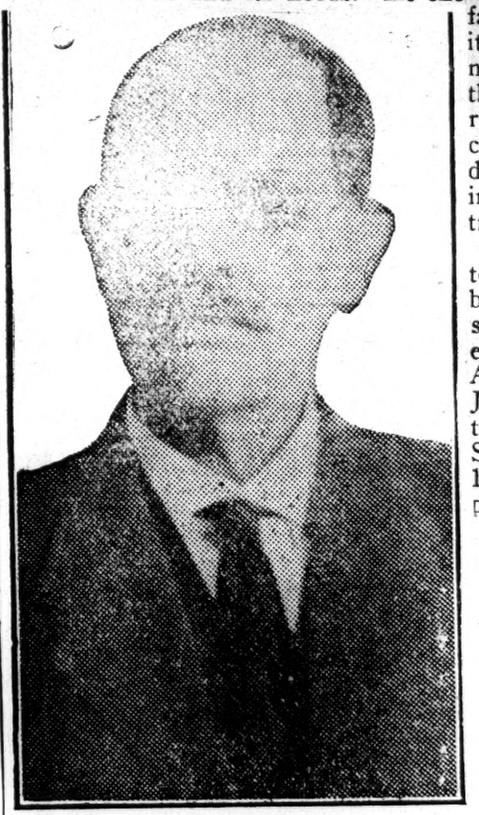
The Journal & Guide

What It Is Doing For Baptist Foreign Missions In West Africa.

The Lott-Carey Baptist foreign mission convention is having a large mission house and school erected at Brewerton, Liberia, which will most likely be ready for occupancy by the middle of July.

The convention supports a number of missionaries in West Africa, the money for the same being raised in the United States. It contemplates an extension of the work and has sent appeals throughout the territory of the convention.

The Rev. Calvin S. Brown of Winston-Salem, N. C., is the president of the convention. During the twenty years of the existence of the convention it has raised over $40,000 for mission work. Much of the success of this work has fallen upon the corresponding secretary, the Rev. Dr. William M. Alexander of Baltimore. He always keeps in close touch with the work of the convention and its needs. At the last annual session he was authorized to make a trip to Liberia to look over the field.



W. M. ALEXANDER, D. D.

Dr. Alexander has recently completed twenty-nine years as pastor of Sharon Baptist church, Baltimore. He founded the church, beginning with nine members. It is now one of the largest congregations in the city. He is a native of Virginia and received his education at the old Wayland seminary in Washington, where he was graduated as valedictorian of his class. He has been active in civic movements in Maryland for a number of years.

Dr. Alexander headed the Maryland Suffrage league in three successful fights against disfranchisement. He is the editor of the Maryland Voice, the organ of the Lott-Carey Baptist convention and the Baptists of Maryland. He was honored by Shaw university in Raleigh, N. C., with the degree of doctor of divinity some years ago.

PRESBYTERIANS UNITE IN WORK

Executive Committee of Council of Reformed Churches in America Recommends That Presbyterian Churches Co-operate Among Negroes.

3-29-13

Special to THE NEW YORK AGE:

ATLANTA, Ga., May 27.—The executive committee of the council of the reformed churches in America, which includes all branches of Presbyterian faith, in its session here last week, put itself unqualifiedly on record in recommending co-operation in work among the Negroes. This means that all the reformed churches or Presbyterian churches will unite the separate and individual works they have been conducting among the Negroes under one central management.

The recommendation of the committee was addressed to the general assemblies of the Presbyterian churches in session in Atlanta last week, to the general synod of the Reformed Church in America to meet at Ocean Grove, N. J., June, 1913, and to the general synod of the Reformed Church in the United States to meet at Lancaster, Pa., May 1914. The recommendation provides in part:

That in communities where there is considerable Negro population, and where two or more churches of the council are represented, and particularly where there exists or may be organized a Negro Presbyterian church, the session or consistorie of said churches should be urged to undertake some form of co-operative mission work in behalf of the colored people of their respective locality.

To insure a supply of well-trained lay workers for the lines of service here proposed, in addition to the greater work heretofore commenced for the large colored population in the cities of the south, we recommend that the management of Knoxville College, Knoxville, Tenn., be requested to consider the propriety of establishing and maintaining a department for such training.

Respectfully submitted by the executive committee: J. G. Snedecor, chairman, of Tuscaloosa, Ala.; W. J. Darby, secretary, Evansville, Ind.; Charles E. Schaeffer, Philadelphia; E. P. Cowan, Pittsburg and R. W. McGhanahan, of Knoxville College, Knoxville, Tenn.

Addresses supporting the recommendation were made by the Rev. Dr. J. S. Lyons, Louisville, Ky.; Dr. W. J. Darby, Evansville, Ind.; Dr. Howard Agnew Johnston, Stamford, Conn.; the Rev. R. W. McGhanahan, Knoxville, Tenn., and a number of others.

WHAT DOES THE CHURCH SAY?

"What does the Church say?" asks *Saint Mark's Church Life* for November to the following situation in the affairs of the race, which it recapitulates with the indignation that even churchmen, who do not believe in appealing to the sword of wrath, but to the Word of the Spirit, to correct existing untoward conditions.

We have appealed to the Supreme Court of the United States for freedom and protection, and it has given us shackles and an army of foes citadelled by its decisions; we have appealed to State Legislatures for relief and succor, and they have increased our burdens and added calumny, libel and vilification to our woes; we have appealed to the spirit of America for fair play, and it, grim-visaged and a mockery, has heaped up discriminations and oppressions heavenhigh, and thrown into our teeth a public pres which has consistently sought every opportunity to malign and crucify us; we have besought the god of property and social rights, and he has been deaf to our beseechments, giving us the Ghetto and ostrakon; we have appealed to the churches, and in many instances they have given us the stony heart, the icy glare and lips that were reeking with false excuses and cowardly apologies.

"But the Church is Christ's. What does the Church say?" asks our contemporary. By the Church, we understand, is meant the White Church and not the Negro Church. We make the distinction because there is a great difference, the difference that separated Dives and Lazarus in the parable of the rich man. The White Church of the United States, to whom the test of Christian Brotherhood has come as the final test, has separated itself entirely from the Negro in the pews and at the communion table, and has accepted as a polciy the separation of the elders and bishops, refusing to give to the Negroes of the congregation bishops to rule over them, having power to enforce the wrong. This has become true of the White Church in the United States and is acquiesced in by the White Church of Great Britain and Europe. What then? They have denied the Faith. What then? If it has denied the Faith how shall it still have the power of the Spirit in the Congregation of the Faithful? Let them answer, as they are doing, by their works, which are not of Christian Brotherhood, who are bringing forth strange things in this Nation, that will try its strength of life, as the question of slavery did. As President Lincoln once said in the Debates with Stephen A. Douglas, "The Nation cannot exist half slave, half free." It is out of the question, out of the plan of salvation of the Church.

On the other hand, the Negro Church stands fast in the Faith, in the Brotherhood of Man, and must finally, if it shall prove true to itself, turn out to be the stone the builders rejected. But it is up to the Negro Church to make good, to keep the Faith, and the power of the Spirit of the Church will be with it.

Church— 1913

NEGRO BISHOPS FOR THE SOUTH

The New York Age

Important Question Discussed At The General Episcopal ~~1913~~ Convention 10-23-13.

OPPOSITION TO THE PLAN

Some White Clergymen Not Enthusiastic Over Idea of Taking Classes Before Negro Bishop for Confirmation.

WORK AMONG NEGROES

Negro Problem Both in the North and South Aired at Conference—Episcopalians Differ on Question.

At the General Episcopal Convention now in session in New York City the question of Negro bishops for Negro dioceses was taken up Tuesday morning, October 21, and the committee to which the matter was referred made a majority and minority report. The majority report, presented by the Rev. Dr. C. B. Bryan of the diocese of southern Virginia, opposed the election of Negro bishops and the separation of the Negro communicants into independent dioceses. The minority report, favoring the division, was presented by the Rev. Dr. I. M. Pitttinger of orth Carolina.

The memorials and petitions for racial division of jurisdiction came from the Missionary Council of the Seventh Department, from the Colored Convocation of the Diocese of North Carolina, from the Conference of Church Workers among the Colored People, and from the woman's auxiliary of the same conference.

Opposition to the plan came from the dioceses of South Carolina, Georgia and Atlanta. Many white southern clergymen whose congregations are wholly or in part composed of Negro communicants do not relish the idea of taking before a Negro bishop their classes for confirmation.

Favor a Racial Missionary District.

In presenting the minority report, and speaking in favor of giving the Negroes their own bishops, Dr. Pittinger pointed out that fourteen bishops, constituting the seventh missionary department, favored a racial missionary district. Continuing his argument, he said: "It is urged that such a jurisdiction, extending within the limits of organized dioceses, is without precedent. While it must be admitted that such a jurisdiction is contrary to the common use of the church in the past, it is not more contrary to precedent than in the exclusion of the whole race, solely on account of their race, from participation in the ordinary life and activities of the church and it is by no means so grave a violation of principles. In our judgment the Church can never successfully appeal to any large number of colored people in the South while we thus exclude them from any adequate participation in our church life."

The majority report, in opposition to the division, held that the proposed establishments would violate the priciple and custom of diocesan duty, and that under the proposed legislation danger of further and more irreparable separation between the races would ensue. That conflicts of jurisdiction would arise which might weaken or destroy the unity of the church. The report declared further that "With the utmost sympathy and friendship for our colored brethren and with the desire to advance the work of the church among them we still cannot believe that as a race they are prepared for an independent ecclesiastical jurisdiction."

Wednesday afternoon at 2.30 o'clock was set for discussion of the report and each side was limited to thirty minutes, notwithstanding the demand of delegates for unlimited debate. Francis Lewis of Pennsylvania, chairman of the committee on despatch of business, decalred that while the question of Negro districts and churches might go on forever the convention was in no mood to do likewise.

Service at Cathedral of St. John the Divine.

A service on behalf of the church's work among Negroes was held at the Cathedral of St. John the Divine Sunday evening, October 19, under the auspices of the American Church Institute for Negroes, with the Rt. Rev. David H. Greer presiding.

Special music, the main features of which were two anthems by the late Coleridge-Taylor, was rendered by the combined choirs of the colored churches of New York under the direction of Prof. Bolen, organist of St. Philip's P. E. Church, West 134th St.

More than two thousand persons were present at the services and addresses were made by Bishop Greer, Bishop C. K. Nelson, Talcott Williams, director of the Columbia School of Journalism; George Foster Pea

(Continued on Page 2.)

(Continued from page 1.)

ody and Bishop Thomas F. Gailor.

Bishop Greer declared that the different schools connected with the Church Institute have a larger number of colored pupils, taken altogether, than either Tuskegee or Hampton. The institute is not, he said, the rival or competitor of these schools but their co-worker.

Bishop Nelson of Georgia said he had given twenty-five years to study of the Negro question, with five years additional study on both sides, starting from a kindly feeling which he has never lost. Touching upon the question of the ballot for the Negro, the Bishop declared an immeasurable wrong had been done when the ballot was given to a people untrained for citizenship. That when freedom and franchise were given him he became the ward of the nation as he was no longer either a chattel or an acceptable relation of any kind in the land where he lived.

Dr. Williams' address dealt largely with the Negro problem in the North, calling it a city problem, saying that the white men should use their influence to obtain for the Negro that industrial freedom which he does not now enjoy.

George Foster Peabody, a trustee of the institute, made a strong and vigorous plea for funds with which to carry on the work. He disagreed with Bishop Nelson that the Negro question was a problem, but declared it was a condition. The institute receives now $100.000 a year, but it should receive $500,000.

Bishop Gailor of Tennessee declared that it must be said for the Negro that his progress has justified all that has been done for him. Forty years ago, he said, only one out of four could read and write; today the percentage is three out of four. It was a strange, unprecedented con-

tion created by the sudden enfranchisement of several millions of black people. The bishop said that after all our troubles—troubles for which the Negro was not so much to blame as the vicious white men who put him in a wrong position, we are beginning to see daylight. Bishop Gailor said he wished that the convention had made Negro bishops and sent them to work among their people in the South.

FUTURE OF NEGRO EPISCOPALIANS.

The recent meeting of the triennial convention of the Protestant Episcopal Church in New York was characterized in its deliberations throughout by such wide difference between High and Low Churchmen as to the name, administration and policy of the church as to lead to the conclusion by outside observers that one or more splits in the church body are not only probable but inevitable in the future. A large body of delegates desired to change the name of the church to the American Catholic Church, and this was prevented only by the playing of such astute church politics as are commonly practiced in political gatherings. The two main groups were divided among themselves into smaller groups, and the proceedings read in the daily newspapers more like a war of words and strategy to gain advantage than like the wise, brotherly deliberations of one of the oldest church bodies in the United States, if not the oldest, having its parentage from the Established Church of England among the earliest of the colonists from the mother country.

Next in importance as a bone of contention in the convention, after that of changing of the name of the church, was that of the race question. The discussion of the latter question was all the more interesting because of the absence of Negroes from membership in the convention and the consequent prominence of Southern white churchmen as spokesmen of their side of the question, if not the Negro's side. These Southern white churchmen, like Southern white politicians, think so very rapidly on the Negro question as to be, for the most part, too far behind or before it as to be in any sympathetic touch with it.

Two of the Southern bishops openly insulted some two thousand Negro Episcopalians in a public church meeting in St. John's Church by openly declaring that the ballot was given to the Negroes too soon and that they are incapable of using it, and that Negro Episcopalians are not yet prepared to govern themselves in missionary districts and with missionary bishops, in the face of the fact that Bishop Ferguson of Africa was present, that the late Bishop Holly of Haiti did a great, good and lasting work, and as the late Bishop Crowther of Africa had done, and as several archdeacons in this country are doing, notably in Virginia and Florida.

The educational and moral requirements of the Protestant Episcopal Church are so exacting of candidates for the priesthood that those who qualify are necessarily eligible to election as bishops when time has enlarged and matured their knowledge and ennobled their morality. It works that way with white priests and should with black and colored ones.

It is a high-handed business when a church convention draws the color line on a large body of its membership at the communion table and in the church pews, and at the same time denies them the separate diocessan government granted the whites, and stigmatizes its Negro priesthood and archdeaconate as disqualified for higher advancement in the government of the church, not because they are mentally and morally unfit, but because they are black or colored. Such a condition in the church is very humiliating to such worthy men as Archdeacon Russell of Virginia, Archdeacon Bennett of Florida, Rector Geo F. Bragg of Maryland, Rector Hutchins C. Bishop of New York, and others.

On the last day of the convention Saturday, October 25, the New York *Sun* published the following as the outcome of the contention on the race question:

"The House of Bishops passed an amendment to the constitution of the Church which makes possible the creation of racial missionary districts. Such action was recommended in a minority committee report presented to the deputies a few days ago. The deputies refused to adopt the report and resolved upon the appointment of a commission to study the question for the next three years. The Bishops refused to concur in this action, and the House of Deputies refused yesterday to concur in the resolution of the Bishops. As the matter rests now the same result is obtained as would have been obtained if the House of Deputies had adopted the majority committee report, which asked that the committee be discharged from further consideration of the question."

Of course, it should be understood that the creation of racial missionary districts would carry with it the selection of Negro bishops to rule over them. This was the straw that broke the camel's back. The contention for the concession is of long standing and controversy, and is bound to come up again in the convention three years from now. Like the same controversy in the white Methodist Episcopal Church, it never

grows old, never gets tired, and never gets near enough to a satisfactory solution to encourage those who desire and deserve a solution of it. Truly, "hope deferred maketh the heart sick."

EPISCOPALIANS TAKE UP QUESTION OF DIVORCE

To Arrange for International Congress to Deal With Subject

Mont. Adv. 10-22-13

NEW YORK, Oct. 21.—The divorce question came up in the general convention of the Protestant Episcopal Church today ,the house of deputies, by resolution, deciding to co-operate with the "International committee on marriage and divorce" in arranging for an international congress to deal with the subject. The congress is to be held in May, 1916, at the Panama Exposition in San Francisco for the purpose, in the language of the resolution, "of awakening the conscience of the American people towards the great evil of divorce and remarriage." The resolution was adopted.

At the opening meeting today the deputies in executive session concurred in the selection of the five missionary bishops chosen by the house of bishops yesterday. The new prelates are Bishops Hugh Burleson of North Dakota; W. B. Capers, of Spokane; Milo H. Gates, of Cuba; F. C. Howden, of New Mexico and Charles Blaney Colmore, of Porto Rico.

A resolution introduced several days ago by Rev. Dr. Freeman, deputy from Minnesota, intended to further religious training in the public schools was adopted by the house of deputies.

The resolution instructs that the general board of religious education "to effect if possible through cooperation with other religious bodies a system of instruction commensurate with the needs of our youth," together with forms and exercises calculated to promote patriotism and the "highest sense of personal integrity and purity of life."

The Bible in Schools.

The general board is instructed "to take prompt action to promote the daily reading of a portion of the holy scriptures in all public schools."

Both this resolution and that on marriage and divorce must be concurred in by the house of bishops before becoming effective.

It was announced today that the house of deputies had received a letter from Rev. Dr. Pereira Mendes, president of the Union of Orthodox Jewish congregations expressing that body's deep appreciation of the deputies action in denouncing the charges of "ritualistic murder" against Jews in Russia. Dr. Mendes's letter also said:

"The change in the collect also is keenly appreciated."

The reference to the collect meant that the change for the good Friday service in the Protestant Episcopal Church and was a timely allusion, for this proposal came up in the house of deputies at this afternoon's session. The committee on the prayer book reported favorably on the proposal that the phrase "all Jews, Turks and Heretics and infidels" be made to read "all those who know Thee not through the gospel of Thy Son." The house of deputies voted favorably on this change as recommended by its committee.

It was announced tonight that the House of Bishops had voted adversely upon the proposal to give a vote in the House of Bishops to the suffragan bishops. This proposal was brought up in the House of Deputies at the Cincinnati convention in 1910 and defeated. The only other action announced was the defeat of the proposed amendment to the constitution handed down from the last convention, making it necessary for the stading committees of all the diocese to consent to the election of a suffragan bishop.

Negro Question Discussed.

A heated debate over the negro question in the South enlivened deliberations in the House of Deputies at today's session of the general convention.

A majority report by the committee on racial episcopate, with recommendations against the proposal to establish separate churches, dioceses, clergy and bishops for Southern negroes, was presented. A minority report advocating separation of the races and appointment of negro bishops to sit in the House of Bishops with powers equal to the whites, was presented.

Among a storm of discussion the house made consideration of both reports the order of business for the afternoon session tomorrw, limiting debate on each side to half an hour.

"The proposal is a radical violation of the principles and customs of diocesan union," asserts the majority report read by Dr. C. B. Bryan of North Carolina. "With the utmost friendship for our negro brethren and with the desire to advance the work of the church among them, we still cannot believe that as a race they are prepared for an independent ecclesiastical administration."

To this declaration the minority, consisting of Bishop Kinsolving of Texas, Bishop Cheshire of North Carolina, and Rev. Dr. J. McK. Pittinger of Raleigh, N. C., took sharp exceptions.

"The white people and the negro people of the South," said the minority report, "cannot be dealt with by the church without a sharp and positive separation and distinction between the two, in worship and in all corporate, ecclesiastical activities, as well as in social life.

"This separation is plain and unmistakable in every Southern diocese. In some dioceses, the colored clergy and laity are positively excluded from any membership or participation in the diocesan conventions or councils. In others the negroes are allowed representation by a small delegation or by partial and occasional participation in the diocesan councils.

"In some dioceses no distinction is made in the constitution and canons between white and black; but even in these the subtle and irresistible influence of public feeling within and without the church makes it practically impossible for the colored members of the church to have that free and sympathetic participation in the responsibilities and activities in the diocese which they need.

"Such being the situation, we feel that something should be done by the general convention to give the colored members in the South a status and an opportunity which, in our judgment, they do not and cannot enjoy under our present methods and organizations."

Sunday School Losses.

Although there has been an increase in the total number of communicants the last three years have witnessed a loss of more than 16,000 pupils from the Protestant Episcopal Church's Sunday Schools, according to a committee report made today to the general committee here. A loss of 926 in the number confirmed also was noted, as was a decrease in the attendance on parochial schools.

"We must check this wasting of the body of Christ," the report continued. "We must follow up and hold these members. We must conserve our resources."

It was recommended that the Sunday Schools be made more attractive and a new church policy was advocated—that of tracing members who go from one place to another and the bringing of them into the church again.

DEADLOCK OCCURS IN EPISCOPAL COUNCIL

Mont Adv 10-25-13

Bishops Vote to Establish Separate Bishopric For Southern Negroes

NEW YORK, Oct. 24.—A deadlock between the House of Bishops and the House of Deputies, the governing bodies of the Protestant Episcopal Church, was brought about at the general convention today when the bishops voted to establish a separate bishopric for negroes of the South, the bishop of this district to have a seat in the upper house. The mouse of deputies a few days ago rejected this plan and asked the bishops to refer the matter to a joint commission which would report at the next triennial convention.

The two houses having reached divergent conclusions in what is regarded as one of the most important problems that has come before the present convention, one of the two bodies is expected to withdraw its vote and concur in the action of the other. The bishops have asked the deputies to do this. The lower house will consider the question, probably tomorrow.

The house of bishops voted that the Episcopal Church shall sanction religious communities within dioceses. This was suggested in a speech early in the convention by Bishop Spalding of Utah and was introduced later in the form of a proposed canon. The bishops requested the house of delegates to concur.

Under the legislation voted by the bishops a religious community seeking recognition would have to submit to the church for approval the rules and constitution, no change in which could be made without the consent of the bishop of the diocese containing the mother church of the community The community could elect a chaplain, who would be responsible to the Episcopal bishops for his ministration the same as a parochical clergyman. The real estate and endowments of the community would be held in trust for it by the Episcopal Church.

SUNDAY SCHOOL WORKERS LABOR AMONG NEGROES.

Beginning Sunday afternoon, October 26th, an International Bible Training School for Colored People has been under way at the Metropolitan A. M. E. Zion Church, conducted by noted white Sunday school workers, under the joint direction of colored and white Sunday school workers of the Birmingham district. The speakers were furnished without cost by the Bible Training School of the white people and the International and Alabama Sunday School Associations. Twenty-eight addresses and sermons were scheduled, and lessons of a high class order were conducted by some of the faculty.

The faculty consists of Dr. H. M. Hamill, dean, Nashville, Tenn., chairman of the Committee on Education of the International Sunday School Association; Dr. R. J. Bateman, Troy, Alabama; F. H. Brigham, Neehan, Wisconsin, General Secretary of the Wisconsin Sunday School Association; Dr. H. M. Edmunds, Birmingham, Alabama; P. E. Green, Birmingham, Educational Secretary of the Presbyterian church, U. S. A.; Mrs. H. M. Hamill, Nashville, Tenn., Primary Superintendent Training Work of the Methodist Episcopal Church, South; Miss Minnie E. Kennedy, Birmingham, Alabama, General Secretary of the Birmingham Sunday School Association; Dr. Homer C. Lyman, Hamilton, N. Y., Superintendent of Negro Work of the International Sunday School Association; Leon C. Palmer, Montgomery, General Secretary of the Alabama Sunday School Association; W. C. Pearce, Chicago, Ill., Assistant General Secretary of the International Sunday School Association; Dr. John D. Simpson, President Birmingham College; Dr. William J. Williamson, St. Louis, Mo.

Meetings have been held every night this week. No meeting will be held Saturday night, but the school will conclude its work Sunday afternoon. The local details have been worked out by a committee of colored representatives from each Sunday school, headed by W. E. Tinker, Chairman, and Dr. L. B. Ellerson, Secretary.

LOTT CAREY CONVENTION.

Influential Baptist Organization Holds Profitable Meeting In Washington.

Washington.—The educational and missionary work which the Lott Carey Baptist convention is doing in West and South Africa was one of the interesting features of the recent meeting held in the First Baptist church in this city.

The sessions were all well attended and the delegates from the various churches manifested great interest in each report submitted. Plans for the extension of its missionary and educational work were formulated and favorably received by the ministers and delegates after being discussed.

The Siberian government ceded a tract in South Africa, on which a school and church will be built in the near future. The convention started a fund to aid in the erection of the proposed buildings. Provision was made to assist the work in South Africa. President C. S. Brown of Winston-Salem, N. C., delivered a most timely annual address, which included accounts of the achievement of the convention during the year and a forecast of what should be attempted in the future.

Rev. William M. Alexander of Baltimore, who has been corresponding secretary of the convention since its inception, gave a comprehensive report in detail of the trials and successes of the missionaries employed by the association, together with an itemized statement of the financial aid given these foreign field workers by the convention. The organization has raised over $40,000 for mission work.

The Woman's auxiliary to the main body held its annual meeting at the same time. The reports from this meeting were most gratifying. It was freely admitted by President Brown and other officials that without the assistance which the woman's department gives each year it would be impossible for the convention to accomplish the great task of sustaining financially its missionary and educational work in the manner in which it has been able to do for the past year.

Church - 1913

JUST A FEW DOTS—THAT'S ALL.

The Bishop's Council of the A. M. E. Church a Big Affair—Matters of Importance to the Church—Men I Met —Bishop Turner Resigns the Work in South Carolina.

(By J. G. Robinson, D. D.)

Freeman — 5-12-13

I left Fort Smith Monday, Feb. 3, at noon, for Charleston, S. C., to attend the Bishops' council. I stopped at Argenta, Ark., the seat of Shorter college, and at midnight Dr. O. L. Moody and I boarded the Frisco train and proceeded on the journey. We arrived at Memphis early Tuesday morning and had a chat over the phone with that "little big man" of Georgia and Tennessee—Dr. J. A. Lindsay. Dr. Moody says that he expects to invite Dr. Lindsay to speak at the commencement of Shorter college.

* * *

We left Memphis via the Southern railroad for Atlanta, through Birmingham. On the train was a well-dressed young colored man. He was in company with a white man, who appeared to be rich. I thought he was a servant of this white man, but was informed by him that he was a prisoner, charged with some infraction of the law wherein a white woman was involved. He told us a pathetic story. He said that his mother, a good Christion woman had died, and that he had gone from bad to worse, and had made lots of money, but false friends had caused him to become "broke" and that he had gone out West to start life over, and had made up his mind to serve God, and that he was now being carried back to Birmingham to face a trial, the outcome of which he could not surmise. But, if he should become a free man, or if he had to go to prison, he was fully persuaded to give his heart to God. We prayed with and for him, and on we went to Atlanta.

* * *

We arrived in Columbia just before the educational board had finished its work. Bishop Chappelle, and the members of the board were seated in the Arnett building, hard at work helping the needy colleges of the church. The following persons were in attendance: Bishop W. D. Chappelle, D. D., president; Prof. A. S. Jackson, secretary of education, First Episcopal district; Rev. H. P. Anderson, D. D., Second district; Rev. A. L. Gaines, D. D. Third district; Prof. E. E. Finch, A M., Fourth district; Rev. J. L. Craven D. D., Seventh district; Rev. Sandy Simmons, D. D., Eighth district; Rev J. W. Hair, D. D., Tenth district; Prof. H. D. Wynn, Twelfth district; Rev. O. L. Moody, D. D., Sixteenth district; Rev. J. W. Jarvis, D. D. The other members sent their excuses. A very successful meeting of the board was held. Rev. H. P. Anderson, D. D., was elected secretary. Secretary Jackson reported that he had received $9,664.21 since the General conference, and this does not include the amount due the department from Georgia, and the Eighth Episcopal district. Dr. Hair made the statement that the conditions at Campbell college warranted them in using the money belonging to the department, but that it would be reported to the secretary of education within sixty days. The money due from Georgia was left over till the Bishops' council, at which time Prof. Jackson said that he had communications from Bishop Flipper to the effect that the matter would be amicably adjusted. The appropriations were made, allowing the colleges forty-eight per cent of the money on hand and the same was prorated according to the needs and grades of the same. Bishop Flipper and Secretary Jackson settled their account. A resolution was passed allowing each community the privilege of making its own program for endowment day. This will meet the conditions existing in local communities, and save a great item of expense besides.

Rev. W. W. Beckett, D. D., arranged a reception for the members of the educational board. This was attended by the faculty and student body of Allen University, and a great number of citizens of Columbia. A splendid program was rendered by members of Allen University. Bishop W. D. Chappelle delivered one of his great speeches, and then in turn introduced the men present to speak. Dr. O. L. Moody, the president of Shorter college, was detailed to respond to the addresses of welcome on behalf of the educational board. Our own Moody, in that one address, placed himself among the foremost men of the A. M. E. church. Those who know Bishop Chappelle, know that he is not given to flattering men, but when Dr. Moody had finished his speech the great and good bishop walked across the platform and met him half way and congratulated him, and said: "Moody, you took care of the situation."

* * *

We spent the night in the magnificent home of Bishop Chappelle, with Drs. A. L. Gains, of Baltimore; H. P. Anderson, of Atlantic City; G. B. Richardson, of Oklahoma; J. L. Craven, of Terre Haute, and J. M. Jarvis of Lansing, Mich. Mrs. Chappelle took delight in entertaining us. She is one of the best housekeepers that it has ever been my pleasure to meet. The home of the good bishop and wife is one of the most commodious to be seen in Columbia.

* * *

We arrived in Charleston, the seat of the Bishops' council, on Thursday night, tired and hungry. After satisfying our hunger and taking a night's rest, we went to great and grand old Emanuel church, one of the most beautiful structures in the connection. The council was opened with singing led by Dr. B. F. Watson, a sermon by Bishop Tyree, and the Holy communion administered by Bishop Heard. Bishop Heard was assisted by all the bishops present except Bishop Salter, who was in his sick chair. Bishop Tyree preached a great sermon, which was enjoyed and commented upon by all. It was like looking at a patriarch to look at the venerable Bishop Salter as he sat in his chair, and gave assent to the great words of truth as they fell from the lips of the sweet preacher of the gospel—Bishop Tyree. I will never forget the scene.

* * *

Bishops present were: H. M. Turner, B. T. Tanner, B. F. Lee, M. B. Salter, Evans Tyree, C. S. Smith, C. T. Shaffer, L. J. Coppin, H. B. Parks, J. S. Flipper, W. H. Heard, John Hurst, J. H. Jones, W. D. Chappelle and J. M. Conner.

General officers: Drs. J. I. Lowe, R. R. Wright, B. F. Watson, J. W. Rankin, A. S. Jackson, John R. Hawkins, Ira T. Bryant, R. C. Ransom, J. Frank McDonald and Julian C. Coldwell.

College presidents: Drs. O. L. Moody, Shorter college; W. T. Vernon, Campbell college; W. W. Beckett, Allen university, and W. A. Fountain, Morris Brown college.

The following leaders were there from all parts of the church: Revs. A. L. Murray, D. D.; T. J. Askew, D. D.; Drs. John Harmon, L. H. Smith, R. H. Singleton, F. R. Sims, J. A. Hadley, W. T. Pope, C. R. Tucker and G. B. Richardson. These names were picked up from memory after I got home. Had I taken notes I am sure that there would be other names in this list.

* * *

The bishops held a very busy session of the council and did much work that will be far reaching in the solving of vital problems of the church. Among the things done at the council the following ma ybe of some pleasure to the readers of our church journals, viz.: Bishop H. M. Turner was relieved of the work in South Carolina till the Bishops' council meets next June at Wilberforce. Bishop Copping was given charge of the work till then. The cause of Bishop Turner's withdrawal from the oversight of the district is traceable to the McGill letters. Details are only known to the bishops.

Rev. T. J. Askew and others were at the council, petitioning for the readmission into the connection of Rev. I. S. Leo, D. D., who many years ago withdre wfrom the church and with a number of ex-members of the Wylie Avenue church, in Pittsburgh, Pa., organized a congregational church. A resolution passed recommending the taking in of Dr. Lee, provided all else is equal, i. e., character, etc. There being no age limit for re-admission so said the bishops, but that ability, health, character and qualifications should be the basis, and discretion should be used b ya bishop when one makes application for re-admission. Should the bishop of the third district receive Dr. Lee and his congregation, a historic battle will have come to a close.

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The bishops disapproved of the publication of articles that are slanderous in their nature, and urged the editors to be more vigilent in suppressing such matter.

* * *

As to the retention of church extension money in the bounds of districts where it is raised, contention about which has been the subject of publication of communications by Dr. J. G. Robinson, Dr. B. F. Watson and Bishop W. D. Chappelle, no action was taken. Dr. Watson referred to the matter in his report, and that was all. Bishop Flipper holds that no law is broken, for, said he, taking Georgia as a basis, the church extension department is somewhat out of line regarding the distribution of the funds. "The annual percentage due the department from Georgia will aggregate $2,400, and Dr. Watson returns about $1,500, thus leaving due Georgia about $900." This ratio kept up all over the church builds up to the credit of the department a sum that is great, and can be used by the secretary in an arbitrary manner at his will.

The bishops ordered that one-third of the amount at a time that has been paid into the C. P. A. be paid back to the policyholders in three annual payments, and that all death claims be paid in full. Parties having receipts and policies will do well to communicate with Bishop John Hurst.

* * *

Bishop C. T. Shaffer presented the matter of co-operation with the Federation of American Churches before the council, and it was acted upon by the appointment of a committee to arrange for the part to be taken by the A. M. E. church.

Bi shop Shaffer also presented a statement to the effect that the New York Independent will give $1 out of every $3 of subscription money received under the influence of the A. M. E. church to Wilberforce university. The request to accept the proposition was put in the form of a resolution and was adopted.

* * *

The matter of adjusting the complications regarding the publication of the Discipline, as between Mr. Ira T. Bryant and Dr. J. I. Lowe, was left to a committee consisting of Bishops J. H. Jones, J. S. Flipper and W. D. Chappelle.

* * *

While the M. E. church, South, does not send to us fraternal delegates, Bishop W. D. Chappelle was appointed to represent the A. M. E. church at their next general conference, but it is left optional with the bishop about bearing the greetings. Dr. R. W. Fickland was appointed to bear greetings to the C. M. E. church.

* * *

A committee was appointed to attend to matters looking to our part in the forthcoming Eccumenical council. This committee is to report to the bishops next June.

* * *

The next mid-winter session of the council will be held in Atlanta. Bishop W. H. Heard was appointed to represent the A .M. E. church at the World's Sunday School conference, soon to be held in Switzerland.

* * *

The Bishops and many others preached great sermons in the various churches of Charleston and around Charleston. A great impression for good and for the A. M. E. church swept all over South Carolina. The daily papers published full accounts of the proceedings, as reported by Dr. J. G. Robinson.

* * *

Some Special Features of the Trip.

Morris Brown college and Allen university are two of the greatest schools of the connection. Everything in these two schools are up-to-date, and the management is complete in every way. Presidents Beckett and Fountain deserve great credit for the work they are doing.

* * *

Many predictions were indulged in as it regards future bishops and general officers. Dr. W. A. Fountain's name seemed to be the one name that looms up as a sure winner at the next General conference. This may be early, but the bishops, some of them, are becoming weak, and the men are now talking about fit timber. Others spoken of are Drs. C. R. Tucker, A. L. Murray, Dr. Anderson of Kentucky, J. C. Coldwell, A. L. Gaines, I. N. Ross, W. T. Vernon, W. W. Beckett, A. H. Hill and a few others. On all sides I was greeted as one of the next editors. Several bishops and general officers and others told me that they would help me, as it looks to them that I am qualified to do that kind of work.

* * *

Bishop Flipper, who for some time has opposed the method of the Bishops' council, took a prominent part in the council, and says that the council when conducted aright can be a forceful factor in the development of the church. He claims that the bishops, according to the fundamental law of Methodistism have a right to silence a bishop and a right to assign a bishop.

* * *

Through the efforts of Drs. C. R. Tucker and G. B. Richardson of Oklahoma, the work in that state will secure some aid soon from some of the departments that handle money. Bishop Chappelle, claims that the men in Oklahoma are the greatest missionary heroes in the church.

* * *

Drs. W. T. Pope and O. L. Moody easily were two as prominent men as were at the council—not because they were from Arkansas, but because of the push and tact that characterized them, and the information they impart-

ed to those with whom they came in contact. Dr. Pope is one of the best writers in our church. The Arkansas African Methodist, which he edits, is a credit to the church.

* * *

On our way home we stopped in Atlanta and had dinner at the home of Bishop Flipper, and I had the pleasure of walking over the streets of that city. I could not help thinking of the riot and my hasty exit from there some years ago. The addresses of Drs. Moody and Pope before the student body of Morris Brown college were masterpieces of eloquence. I met and talked with Dr. C. M. Tanner, and am now convinced that the preachers did themselves an injury by not adopting his plans to pay superannuated preachers and widows and orphans. When we look over the pages of our Discipline and see that the C. P. A. went by the way, and look at the provisions made for other things, we see that everybody is better provided for in a connectional way than the preacher. Yet we constitute a large working majority of the law-making body of the church.

* * *

Drs. Rankin, Lowe, Wright, Ransome, Jackson and Bryant will, if things hold out as they are going now, keep their places. Dr. Hawkins is making a splendid officer, but I heard a lot of talk to the effect that the ministry should regain that place. Dr. J. W. Hair of Mississippi has announced his candidacy. He will have the hardest fight of his life, but Hawkins is a fighter in a campaign. More later.

714 North H. street,
Fort Smith, Ark.

Bishops for Races and Languages.

To the Editor of The Age: 3-20-13

In an issue of The Age on December 5, 1912, I argued for the passage of the proposed amendment because of the abnormal condition of the church owing to prejudice. I now ask whether the church should be governed by race prejudice or by justice, by the spirit of the Master. Which ought be the stronger, our race prejudice or our religion? We decide in favor of religion. What is the remedy for prejudice? Separation, withdrawal, secession will rather increase it and strengthen our claim that prejudice rules the church. Prejudice now does allow us to live apart in the same church; then it will cause us to live apart in different churches, which will be a new victory for her. She has enough victories already. All these race churches in Methodism are her victories. These are enough for her. Let not the old mother church add any laurels to her. Denominations, as a rule, owe their existence to doctrinal and governmental differences, while different Methodisms too often owe their existence to race prejudice, which is regrettable. The best chance for her to gain another victory is in our church.

Organically speaking, we are a Methodism not wrecked by prejudice. The distinguishing feature of other Methodisms is they are race churches. Other things they hold in common with us.

We are now facing a condition that must be settled by the American white and the American black membership. These respective memberships must settle this uestion, remembering that it is one of right and not of might, or the white membership could settle it in a very short time. In the church there is a conscience with which race prejudice must reckon. Let us discuss the question in the light of these two opposing forces.

What will we, the black membership agents of race prejudice. We propose to do as we have done. If our white American membership will meet only one-third of the way we will give prejudice a death blow in a great church, in the greatest Methodism. We know that this proposed amendment is an outgrowth of American prejudice, American slavery. Still we are willing to pass it as a compromise for justice, rather than to have nothing, rather than to remain as we are, rather than be without the desired Episcopacy. We need this Episcopacy for a development of our race talent and for a MORE EPISCOPACY for our race work.

Owing to our artificial, trained environment no white EPISCOPACY can become enough Episcopacy for our black work. We want and need MORE EPISCOPACY, and the only MORE EPISCOPACY we can have is a BLACK EPISCOPACY. The only black preacher in the church during this is one who if possible would be "an ex-colored man" or one that is disgruntled because of being "a misfit" in all his charges.

Of course, under normal conditions, we would not accept this "cheap" Episcopacy, but we are not under normal conditions and must compromise until justice has her way. This seems to be our position on the amendment.

What position will our white membership assume? Will they do less or more? Numerically speaking, they are able to do what they please about it. But morally speaking what are they able to do about it? We know they are not strong enough morally to give us full justice. Are they strong enough morally to give us this amendment, this compromise for justice? We will wait and see. In the meantime we propose to agitate and content for full justice. Respectfully yours.

Sylvester H. Norwood.

Baltimore, Md.

HUNDREDS OF BAPTISTS GATHER AT NASHVILLE

Dr. E. C. Morris Re-elected President of National Baptist Convention.

BOOKER WASHINGTON TALKS

Tuskegeean Speaks Out Against Inferior Public Accommodations in the Southland. Heartily Applauded.

Special to THE NEW YORK AGE.

NASHVILLE, Tenn., Sept. 23.—Hundreds of Baptists from every section of the United States attended the thirty-third annual session of the National Baptist Convention, which was held here last week. Dr. E. C. Morris of Helena, Kans., was re-elected president for the twentieth consecutive time.

The principal address of the session was made by Dr. Booker T. Washington. In his address Saturday evening he spoke out more plainly than ever in the matter of the accommodations given Negro people of the South on the various railroad lines of this section. He spoke in Ryman Auditorium, the largest assembly hall in the State, and the audience fairly blazed with enthusiasm.

After remarking at some length upon the progress of the Negro people during the past fifty years, he proceeded to say:

"We must not only tackle the problems that concern our race as a whole, but we must be equally frank in a polite, kindly way, letting the Southern white man know what our conditions and needs are. He will listen to us.

"For example, in a polite, kindly way we should constantly remind the officers in the cities where we live that our people, except in a few cases, are not treated with justice in the matter of lighting the streets or in the conveniences of sewerage and drainage. We should remind the white man everywhere that if he expects us to live a clean, orderly life that we should have better facilities for the education of our children.

"In one county of the South each white child had spent upon him for his education last year about $21, while each Negro child in that same county had spent upon him for his education about 98 cents. There is no white man in the South who will not acknowledge that such a difference is unjust.

Crowded and Filthy Railroad Cars.

"We should, too, with equal frankness and equal politeness, remind those in charge of the railroads of the South that in few cases do our people receive justice or are they treated with common humanity when they travel upon the railroads. We should let the officials know that in many cases our men and women are crowded into filthy cars, poorly ventilated, not large enough, and in many cases one toilet room made to serve both men and women, that we seldom have proper facilities for getting food when traveling on the railroads. We should remind those in charge of the railroads that if they take the same money from our people for railroad tickets that they take from the white people that they should have equal treatment on the railroad. If a black man and a white man subscribe for a newspaper or buy a yard of cloth from a white man the newspaper and the yard of cloth which the Negro receives costs just as much as the newspaper or the yard of cloth sold to the white man, there is no difference in these respects. There should be no difference so far as accommodations are concerned on the railroads.

"We should make our appeal to the railroad authorities on the ground of common humanity, on the ground of common justice, and then we should try to convince the people who own and operate the railroads that from a commercial point of view it will pay to treat the Negro with more justice; that there are 9,000,000 black people in the South, a population larger than that of Canada, as I have said, and if these black people are treated in a way to make them feel kindly toward the railroads instead of hating the railroads it would pay from a commercial point of view because of the increased traffic which 9,000,000 Negroes would furnish to the railroads.

"At some time in the not far off future, in my opinion a great big, broad level-headed, far-seeing railroad man is going to appear in the South who will see the commercial value of treating 9,000,000 of people with absolute and unerring justice in reference to railroad travel, and he will be more than repaid for his liberality through the increased patronage that his railroad will enjoy.

"After the railroads have done their part, let us as a race see to it that we do our part in helping keep the railroad coaches and depots clean and comfortable.

"Say these things directly but in a polite and kindly way to the railroad officials, and everywhere they will listen to our appeals and bring about a changed and improved condition.

"We must not content ourselves, however, with occupying a mere negative, complaining attitude. No race of mere fault-finders and whiners ever makes much progress. Fundamentally, we must depend upon large constructive work for the progress our race is to make. The leaders of our race must see to it that whenever there is the slightest opportunity for our people, they put themselves in harmony with every great constructive movement that has to do with the progress of the South. Whenever there is a clean up movement or health movement, whenever there is a county fair, State fair or local fair our people should do their part to promote its success. We should become willing and ready taxpayers. We should become a part of every law and order movement in the community. The black leaders in our churches should join hands with the white leaders in all that concerns the prosperity and the happiness of all our people here in this great country, and if we sustain this attitude one toward the other we will set the world an example in showing how it is possible for two races different in color, separate in social affairs, to live together on the same soil in peace and friendship."

WANT COLORED MISSIONARY BISHOPS

Special to THE NEW YORK AGE.

Lawrenceville, Va., September 2.—A plea for missionary bishops of color to have charge of the work of the Episcopal Church among the race was made by the Rev. Dr. George F. Bragg, Jr., rector of St. James Protestant Episcopal Church, Baltimore, at the twenty-ninth annuel session of Church Workers Among Colored People, which convened this week in the chapel of St. Paul's Normal and Industrial School.

At the opening session, Tuesday, addresses of welcome were delivered by the Rev. A. M. Randolph, Bishop of Southern Virginia, and the venerable James S. Russell, archdeacon of Southern Virginia and principal of St. Paul's School.

Among those on the program were Dr. J. Alexander Lewis, Richmond, Va.; the Rev. James E. King, Charlotte, N. C.; Prof. Charles H. Boyer, Raleigh, N. C.; Miss Augusta P. Eaton, Brookline, Mass.; Mrs. M. J. Delaney, Raleigh, N. C.; Rev. C. L. Somers, Richmond, Va.; Prof. W. V. Tunnell, Washington; the Rev. R. W. Bagnall, Detroit, Mich.; the Rev. W. G. Avant, archdeacon of East Carolina; P. B. Young, Norfolk, Va.; Dr. A. N. Lushington, Lynchburg, Va.; the Rev. A. K. Maloney, Annapolis, Md.; the Rev. N. P. Boyd, Brooklyn, N. Y.; Mrs. M. M. Brockenborough, Richmond, Va.; the Rev. E. Robert Bennett, Camden, N. J.; Dr. William T. Lovette, Norfolk, Va.; Miss Adelaide Steward, Youngstown, O.; Miss Kate Truman, Durham, N. C.; the Rev. Robert J. Johnson, Durham, N. C.; the Rev. Emmett Miller, Lynchburg, Va.; the Venerable Richard T. Middleton, archdeacon of Mississippi; the Rev. George M. Plaskitt, Orange, N. J.; the Rev. John T. Logan, Philadelphia; the Rev. Alonzo Johnson, Hartford, Conn.; the Rev. W. B. Suthern, Wilmington, N. C.; the Rev. J. B. Massiah, Chicago, and Mrs. M. W. Knight, Portsmouth, Va.

NEGRO CATHOLICS DEDICATE NEW CHURCH

Special to THE NEW YORK AGE. 12-4-13

St. Louis, Mo., Dec. 2.—On Sunday, November 23, five thousand persons witnesed the dedication of the new home of St. Elizabeth's Catholic Church, 2721 Pine street. The building was the old Walsh mansion. Exercises were held at 3 p. m., following a parade from the old church at Fourteenth and Gay streets, led by John J. Harris, assisted by David Bardeaux and Frank Jasmine. The parade was escorted by divisions of the Catholic Knights of America, Knights of Columbus and members of the St. Vincent de Paul Society, under F. G. Kersting, A. L. Wuennemberg and J. J. Boegeman.

Archbishop Glennon, who conducted the ceremonies, was the principal speaker. He heartily congratulated the Negro Catholics in the acquisition of such a splendid location.

Mayor Kiel made an address in which he congratulated the Negroes of St. Louis in their advancement as marked by the dedication of a church upon such a favorable site, which only a few years ago was the center of one of the fashionable residence districts of St. Louis.

The Rev. Father John McGuire, pastor of the church, thanked the public, and especially the Catholic organizations taking part in the dedication.

St. Elizabeth's Church was established nearly forty years ago by the late Rev. Ignatious Panker, a celebrated Indian missionary.

Church — 1913

FROM A DEPOSED EDITOR.

The Christian

According to the notice published in these columns I have been dismissed from the position of editor of the Christian Recorder, to which the General Conference elected me by the overwhelming vote of 378 to 135 less than eighteen months ago. At present I have only this to say:

1. No charge, oral or written, was preferred against me so far as I know.

2. I was given no opportunity to make any defense whatever. Even a murderer has a chance for a defense. But the publication Board dismissed me without letting me say a single word in defense of the charge upon which they dismissed me.

3. I did not know I was on trial until I was called before the Board and told of the decision of the Board to dismiss me. 11-6-13.

4. I preferred a charge against the Manager. Bishop Tyree called the meeting "to investigate the truthfulness" of my charge. I proved that charge to be true by incontrovertible documentary evidence. The manager was given ample opportunity to defend himself. He did his best. I was given no opportunity to defend myself.

5. What I did was not in the spirit of malevolence but to preserve the highest interest of the church, as I believe. I stood defending the morality of the church, I proved my contention beyond even the shadow of a doubt. If I had lied I would have expected a trial and a dismissal. If I could not prove my contention I should have resigned. I believe I have done the church and the race a great good. I have done the ministry a great good. I have done the church no harm, Why should I be sacrificed for standing against what the Bible most emphatically condemns? Why should I be dismissed without even a hearing when the other party had a full hearing. What wrong did I do in denouncing sin? I did not denounce the church. I denounced sin in one individual. When did he become the church?

6. I do not believe the emphatic decision of the General Conference can be overruled in such an unlawful manner. I was elected overwhelmingly. I have broken no law calling for dismissal. Why then have I been given this treatment?

7. The discipline provides only one ground upon which the Board has the authority to dismiss the editor and that is because of "incapacity." I am not incapable of performing the duties of editor.

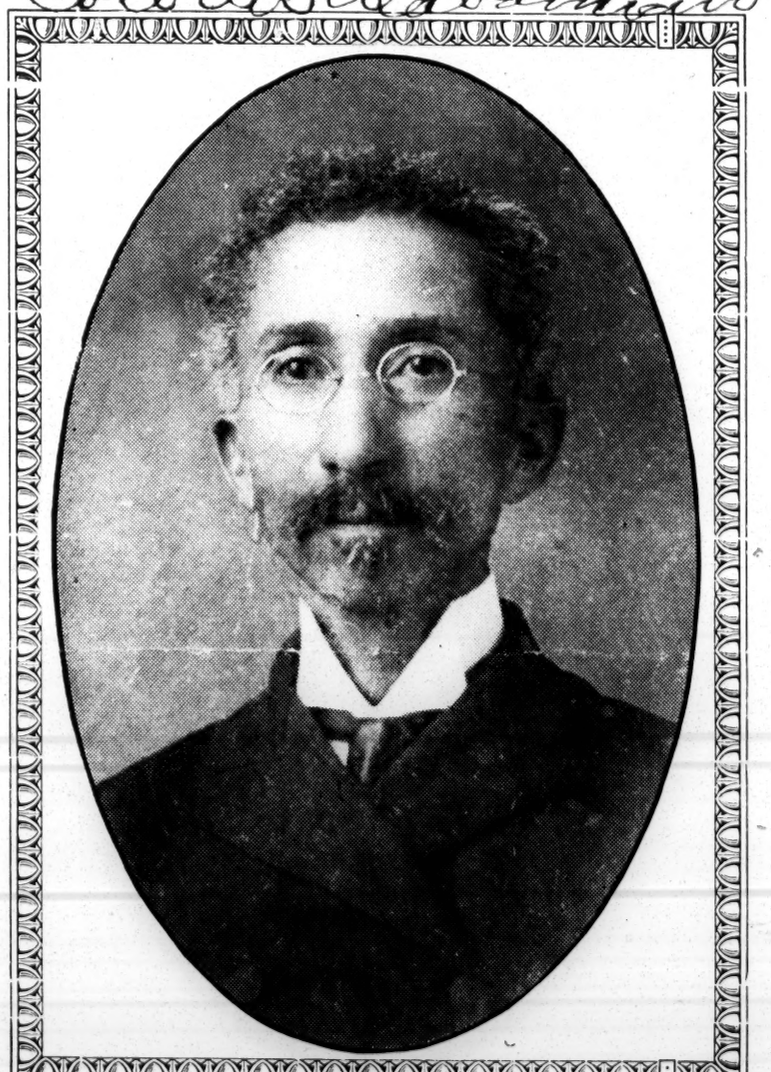
8. If I spoke wrongly of a brother, I am willing to st n trial as the law directs. The law is clear. See discipline page 170 and page 251.

9. I do not believe my church is heartless; I do not believe my church will see a man slaughtered without a trial for standing up for decency in the ministry.

10. Does it mean that an example is to be made of me so that no other man will ever attempt to weed out the reprobates? Does it mean that a Christian minister must shield sin; or else be ecclesiastically lynched? Does it mean that a decent life, a sober character and faithful service count for nothing in the battle against sin in the church? Do we punish men for exposing sin? Do we punish men because they will not condone and protect vice? Is that what the church has come to? I don't want to believe it. I can't believe it. No I won't believe it until I am assured that the church no longer believes in the Bible. I won't believe it as long as I can read how Isaiah, and Amos and Hosea and the prophets denounced sin. I won't believe it as long as I can read how John and Paul and our Saviour denounced sin.

I am deposed because I stood for TRUTH. I am deposed without a HEARING. IS IT FAIR, IS IT JUST?

Colored Alabamian



REV. C. O. BOOTH, D. D., of Birmingham, Ala.

Dr. Booth was once Dean of Theological Department of Selma University and afterwards President of the University. He is an able Bible Scholar and has written a book of Theology. Dr. Boothe is now employed by the Southern White Home Mission Board to hold Bible Institutes among colored ministers of Alabama.

Constitution

RELIGION AND THE NEGRO.

H. H. Proctor, pastor of the First Congregational church, colored, of Atlanta, is one of the soundest and most practical of the leaders of the negro. In a recent sermon he emphasized an idea often advanced by The Constitution, and that is that religion must largely be depended upon to save the race from the perils facing it in common with the white race. In part he said: 6-8-13

> Our race today in the midst of its general prosperity needs to take council from the heart of its fathers in the day of their adversity. . . . Heartfelt religion is the solution of Jesus for the problem of the races. Both the industrial and literary types of education may be helpful, but the root of the trouble is not in the hands or the heads of the people, but in their hearts.

All this is quite true. The negro population of ante-bellum days was orderly and law-abiding for two reasons, chiefly: (1) The white man's civilization had the power to enforce regulations and restraints it knew to be good for this child race; (2) it was able to enforce and fortify those mandates by kindling religion in the heart of the negro, and it accomplished this latter task by sending missionaries among the negroes. The Sunday school taught by the mistress of the plantation was one of the civilizing influences of the patriarchal era.

With the civil war the white men's first avenue to aid the negro, his power to enforce mandates, was destroyed. The other resort, that of religion, should have been made to do double duty and gradually to solve, for the negro's sake and our own, all the hard and dangerous problems that rose out of emancipation and reconstruction. In the old days the negro could be approached and largely controlled by his religious instinct, the cultivation of which in him was comparatively a simple matter. He is even today susceptible to that same influence, but who is exerting it upon him? Mainly his own people, and while they are making substantial headway, they are having only sporadic co-operation from the white race, which is largely busying itself with Africa and China.

As The Constitution has said, if the Christian churches of this country spent half as much money Christianizing the negroes of America as Christianizing the heathen across the ocean, the racial problem would be materially mitigated. The white man's civilization would today be almost nowhere without its religion. What are we doing to take that constructive agency to the untutored negro, whose inefficiency and disease menace our own system almost as much as his own? Practically nothing!

THE NEGRO EPISCOPALIAN

EPISCOPALIAN TRIENNIAL GENERAL CONVENTION.

Isaac H. Smith.

In the above Convention the Colored Race figured prominently.

A good many of the Bishops said "The Negro is not fit for self-government, Church nor State, or anything else much."

However, a good many of the Bishops thought it a good idea to make one Colored Bishop and give the Colored Episcopals a trial in that district.

This, however, would have been no fair trial just the same.

A majority of the Bishops voted that way, and the House of Deputies failed to concur, thereupon the idea failed to become a law. You deputies, by this act, immortalized yourselves unto God, and placed the rank and file of the colored communicants under grateful appreciation for what you did for them by your timely, unique act.

For this, it will be you, who will rise at the first trumpet in hallowed glory, whose name forever shall be called blessed. To illustrate:

Some seven or more years ago a Bishop appointed a Negro Bishop over the Colored people in a district, but called his position or rank Arch-Deacon, but the Arch-Deacon told us he was our Bishop. He would come into a vestry meeting and take charge and preside by force, and vote to tie, and then he would vote to untie, a portion of the vestry objected to him even being present, and yet he would thrust himself on the vestry even though he was not wanted.

For seven or ten long years unrest and confusion prevailed—confusion in its worst form.

Now, my good friends, you can only help the colored people in two ways: Keep your money in your pocket book, for it is ruinous to a race or a man to pay his bills unless to help him in truth and, in fact, an uplift help. It would take the colored Episcopals throughout the United States, if thrown overboard now by you, two hundred years to get where the A. M. E. Z., and A. M. E., and other denominations have advanced in fifty years.

These people were thrown overboard fifty years ago; so if you throw us overboard God may save us. Your past help in many instances can be traced to a throw back to the colored people.

The colored denominations who relied on self are ready to rise up and call their white people blessed for throwing them overboard fifty years ago. Which meant swim or sink, we did swim. Survive or perish, we did survive. Live or die, we did live.

They swam, survived and lived, but we Episcopalians are breathing that's all.

Again most white people feel they understand the Negroes; when as a matter of fact, there is a Pacific Ocean between them—on all lines.

This is to say the slick-tongued Negro will always keep the wonderful and powerful white race in his favor and against the honest portion of the colored people.

The churchman and all friendly papers throughout the world will please copy.

NEW BERNE, N. C.

BAPTIST WOMAN'S STATE CONVENTION.

Mrs. L. B. Fisher....Cor. Secretary Cuba St., Mobile, Ala.

Mrs. E. S. Edwards.....President Calhoun, Ala.

Mrs. C. R. Wells.....Vice-President Montgomery, Ala.

Mrs. C. M. Kennedy..Rec. Secretary Birmingham, Ala.

Mrs. L. B. Burwell.....Treasurer Selma, Ala.

Mrs. S H. Wright, Chairman Literature Committee, Montgomery.

Mrs. E. A. Allison, Chairman Sewing Committee, Selma.

Mrs. R. T. Pollard, Field Agent, Selma, Ala.

Mrs. C. L. Fisher, Editress Woman's Dept. Baptist Leader, Birmingham, Ala.

COLORED CHURCH OPENS PUBLIC DRINKING FOUNT

A public drinking fountain which will supply ice cold water has been opened in connection with the institutional department of the First Congregational church, corner Courtland avenue and Houston street, Rev. H. H. Proctor, pastor. This is the gift of James O. Connally, one of the members of the church, who was inspired to do this by a sermon of the pastor recently on the use of water. Public religious exercises dedicating the fountain to public use will be held today at 12:30 o'clock. Dr. W. W. Landrum, of Louisville, Ky., will give the main address. Later a slab will be placed over the fountain.

BAPTISTS TO SEND REPORT TO LAWMAKERS

Special to THE NEW YORK AGE.

NEWPORT, R. I., Sept. 24.—At the thirty-ninth annual session of the New England Baptist Convention, held at Washington, the daily papers refused to publish the convention's report, which has been put in pamphlet form. A copy will reach the desk of every Senator and Congressman on October 1. The committee on publication is composed of the Revs. W. Bishop Johnson, S. W. Timms, G. E. Morris, E. W. Johnson W. T. Watkins and W. B. Reed.

The Georgia Conference to Meet

The Georgia Conference of the Methodist Protestant Church, colored, will convene at College Park, Ga., on November 5th, at 9 o'clock a. m. Rev. J. P. Tisdal, president and J. M. McLasin, secretary, ask that all ministers of the denomination in this city attend all sessions of the conference.

OFFICERS OF THE WOMAN'S NEW ERA BAPTIST STATE CONVENTION.

Mrs. Jennie L. Crockell, president A. & M. College, Normal, Ala.

Mrs. Annie Beddingfield, first vice president, Athens, Ala.

Mrs. Lillie Collins, Ragland, Ala., second vice president.

Mrs. Sadie Cathcart, Adamsville, Ala., secretary.

Mrs. Susie B. Morgan, corresponding secretary, Mineral Springs, Ala.

Mrs. F. A. Bailey, 825 First avenue, Bessemer, Ala., treasurer.

Mrs. M. L. Barnes, Dora, Ala., chairman of board.

OFFICERS OF THE WOMEN'S SPRIN GHILL DISTRICT ASSOCIATION.

Mrs. H. S. Martin, 822 Jefferson avenue, Montgomery, Ala., president.

Mrs. Carrie Franklin, Route 4, Box 46, Montgomery, Ala., vice president.

Mrs. Sallie L. Duncan, 132 Clay street, Montgomery, Ala., recording secretary.

Mrs. Hattie D. Smiley, Route 1, Downing, Ala., corresponding secretary.

Mrs. Emma Grant, Route 1, Snowdown, Ala., treasurer. tf

SPRING HILL DISTRICT B. Y. P. U. OFFICERS.

Rev. J. K. Patterson, Route 1, Snowdown, Ala., Evan Box, president.

Mrs. Alice K. Hawkins, 103 E. Lake street, Montgomery, Ala., vice president.

Mrs. E. C. Walters, Legrand, Ala., secretary.

Mr. T. H. McIntyre, Route 3, Box 46, Ramer, Ala., assistant secretary.

Mr. P. T. Johnson, Montgomery, Ala., treasurer. tf

THE AWAKENING CHURCHES.

Two significant events took place in the religious world last week. The Southern Baptist convention, in session at St. Louis, agreed to enter social service work. What is equally important, the convention voted to co-operate with the northern Baptists in this field. In Atlanta the Presbyterians took steps that may lead to co-operation between all branches of that great denomination in work looking toward the solution of the negro problem.

These two incidents, compressed into one week and transpiring in different denominations, have their own significance, but are really only illustrations of a tendency steadily manifest of late. The chief criticism of the churches during the twentieth century is that they failed to lay practical hold of practical problems. Friendly observers did not question the fervor or spirituality of the churches. They only knew that attendance increasingly slumped, particularly among the men, and that the devotion and consecration manifested in the days of our fathers was not nearly so much in evidence.

The churches are beginning to make answer. And their answer is in the most convincing form, since they are fighting evils that are real with weapons that are real, and what is more, they are forgetting academic differences and getting together in the process. With regard to the negro problem, we strongly hold that the millions of negroes in our midst call at least as compellingly to the churches as the distant heathen, and that the churches' duty lay here no less than abroad. There are indications that the churches are themselves seeing the situation in this light. The symptom is encouraging.

The social service feature of the Baptists, and the compact formed between north and south in handling it, is equally gratifying. The combatting of vice, the bettering of social and industrial conditions, is work that should essentially engage the attention of religion—practical, experienced religion—not the kind filled with theories from seminaries and ignorant of "things as they are." It would not be surprising if the next few years developed a new militancy in the church. If it comes, it will be due to the fact that the churches recognize new and commanding duties in a new and practical age.

WHITE MINISTERS IN OKLAHOMA DRAW LINE

Special to THE NEW YORK AGE.

Guthrie, Okla., Dec. 2.—The Negroes of Guthrie, even in a religious campaign of unprecendented dimensions, are to be "Jim Crowed," according to the announcement of the white ministers from their local pulpits in outlining the plans.

"The Negro preachers will co-operate in this big movement," announced one of the prominent white preachers, "but, of course, in their own churches and among themselves."

The Negroes have always tained seperate churches here, but is the first public announcement religious "Jim Crow."

Church — 1913

MISS NANNIE H. BURROUGHS.

WOMEN HOLDING GREAT MEETING AT SPRUCE ST.

Nashville Globe

Miss Burroughs the Moving Spirit---Good Reports Made by all the Boards---Special stress on Missionary Work---Presidents Address.

9-19-13.

A host of delegates to the Woman's Convention, auxiliary to the National Baptist Convention are in the city, and following their attendance at the ...ning of the Union Jubilee meeting ...Ryman Auditorium this morning, thousands of them repaired to Spruce Street Baptist Church, Eighth Avenue North, Rev. ... Ballou, pastor where at 2 p. m. the thirteenth annual session of the Woman's Convention was opened with a grand Jubilee Song Service by a choir composed of singers of reputation from several states of the Union. The welcome address followed, by Mrs. M. ... Hamilton, President of the Tennessee Baptist Woman's Convention. Her remarks bore the ensign of sincerity and that cordiality so caracteristic of the people of Tennessee. A very pleasing response was delivered by Mrs. Jeanetta Hines, President of the Indiana Woman's Convention, who on behalf of the convention, gracefully accepted the hospitilies offered by Nashville as her guests.

The formal opening of the convention will take place about 3:30 o'clock when Mrs. S. Willie Layten, President, will call to order the largest and most representative body of colored women in the world. The devotional services will be conducted by Mrs. Eula Westbrooks of Oklahoma and Mrs. Julia A. Hart of South Carolina.

Following the appointment of staning committees, patriotic services in honor of old solders and ex-slaves will be held, at which addresses will be delivered byJ. F. Thomas of Chicago, on "How the Battle Was Won." and Mrs. Julia M. Layten, on "Valiant Black Soldiers of '63."

About 4:30 p. m. a meeting of the Trustee Board of the National Training School will meet at the First Baptist Church, Eighth Avenue, North, of which Rev. W. S. Ellington, D. D., is pastor. Miss Nannie H. Burroughs is President of the National Training School for Women and Girls, and the Negro race is justly proud of the great work she is doing at Lincoln Heights, Washington, D. C., the home of the school, where several large bulding grace its campus. She will have a creditable exhibit of the school here, which can be seen at the First Baptist Church, Eighth Avenue, North, where the exhibition in commemoration of the fiftieth anniversary of the emancipation of the Negro will be held under the auspices of the Woman's Convention, auxiliary to the National Baptist Convention.

At 8 o'lock to-night Rev. C. F. Walker, D. D., pastor Tabernacle Baptist Church, Augusta, Ga., one of the greatest living preachers, will deliver a sermon, the subject of which is, "The Mission of the Messiah."

The devotion and jubilee services will be led by Rev. Warren Brown, Montgomery, West. Va., and Rev. W. H. Skipwith, evangelist, Phildelphia, Pa. Excellent music will be furnished by a select choir.

Thursday evening from 6 to 7 o'clock a conservation meeting will be held under the auspices of the Fireside School, which was organized by Sister Joanna P. Moore over forty years ago. At 9:30 devotional services will be led by Miss M. Helen Adams, social work of the Woman's Convention, auxiliary to the National Baptist Convention. A report of the Enrollment Committee will be held at 9:45 o'clock, and at 10:15 W. D. Weatherford, A. M., Ph. D., international student, Secretary of the Young Men's Christian Association, and author of "Present Forces in Negro Progress," will deliver an address at 11 o'clock. Mrs. S. Willie Layten, President of the convention will deliver her annual address, during which time Mrs. P. J. Bryant, Vice President will preside.

VISITING HOME.

Mrs. A. D. Singleton, of Mobile, Ala., is in the city visiting home, relatives and friends. She is at the residence of her father, Mr. R. W. Polk, of 518 Sixth Avenue, S. Mrs. Singleton is the wife of Dr. A. D. Singleton, one of the most prominent physicians of Mobile, where he enjoys a lucrative practice. She will be here for only a short stay, and will be delighted to meet her many friends.

Among the visitors in Nashville this week are Miss Joanna P. Moore, Chicago, Misses Annie L. Boorman and Ella Knapp, Birmingham, Ala., Miss Rosable Rider, Richmond, Va., Mrs. Nellie Bishop, Chattanooga, Tenn., Miss Ella M. Varian, Vicksburg, Miss., Mrs. Jane E. Lindsley, Pine Bluff, Ark., Miss Nannie Locke, Owensboro, Ky. Mrs. Sarah Germany, New Orleans, La., Mrs. A. J. Abington, Clarksville, Mo., Miss Julia A. Watson, Columbia, S. C., Mrs. Cora Everett and Mrs. Darthula Ghee, Clarksville, Tenn., Miss Jessie Holman Longview, Texas, and Mrs. Belle C. Mebane, Portsmouth, Va., These are ...l missionaries of The Woman's ...erican Baptist Home Mission So... engaged in various forms of ... among the colored people. ...l conferences regarding this ... will be held on Saturday and ... in the Presbyterian Church, ... and Eighth Avenue.

Mrs. Walter G. Brown left Chattanooga where they Wilbur Davis, 2202 Mc...

...on of Dyersburg is ...

NOTICE.

The trolley ride by the Forward guest Club will be given Tuesday September 23rd, They will start from 16th and Jefferson St.

Mrs. Nettie Payne, of Chicago, Ill., is among the many visitors in the city this week.

IMPORTANT CONFERENCE OF EPISCOPAL CHURCH WORKERS

Session Held In Lawrenceville Requests Bishops For Afro-Americans.

At the recent session of the conference of church workers among colored people, held at the St. Paul Normal and Industrial school, Lawrenceville, a., a memorial was adopted asking that colored bishops be selected by the Protestant Episcopal church for missionary work in districts where large numbers of colored people are to be served.

The general convention of the Episcopal church meets in New York in October, and it is to this body that the memorial is to be presented for consideration. Rev. Dr. H. B. Delaney, president of the workers' conference, and Rev. Dr. George F. Bragg, secretary and author of the memorial, were chosen as delegates to lay the wishes of their organization before the general convention and to press the selection of colored bishops for missionary service among Afro-Americans.

The next session of this important conference of church workers is to be held in September, 1914, at St. Philip's Protestant Episcopal church, New York city. The recent meeting held in Lawrenceville, Va., was one of much interest and from which many good results are expected.

The Freeman 9-28-13

Federal Council of Churches

2-22-13

Tuskegee ~~Student~~

Dr. Charles S. Macfarland, of New York City, Secretary of the Federal Council of the Churches of Christ in America, with headquaters in New York City, has written the editors of THE STUDENT the following letter which we are pleased to print:

"It becomes my pleasant duty to notify you of the following action taken by the Federal Council at Chicago relative to the work in behalf of your race.

Whereas, the religious and spiritual development of the Negroes has been almost entirely committed to the members of that race by all denominations; and

Whereas, the ever growing Negro population is ever shifting from one section of our country to another, thus creating the necessity to follow them with the Gospel, and

Whereas, this work is being done so well and is vital to the nation and our common Christendom, therefore

Resolved, That the Federal Council hereby extends its congratulations to these workers, and commends them to the sympathetic interest of all the people.

"The address by Rev. W. A. Blackwell of Louisville, which will be presented in the volume which I am now preparing, was a masterful utterance and was very effective."

The Federal Council of Churches of Christ in America is composed of most or all of the Protestant churches is America. Professor Shailer Matthews, of the University of Chicago, is the president, and Dr. Frank Mason North, New York, is chairman of the executive committee.

SPEAKER SHOUTED DOWN

Special Attention Given to the Work Among Negroes.

ST. LOUIS, MO., May 15.—When A. Y. Napier, Baptist missionary from Yang Chow, China, in an address before the Southern Baptist Convention today on how to make foreign missionary work more effective, said it wa sdesirable that the Baptists join the other Protestant sects in building up inter-denominational mission schools, there were cries of "no, no," and "sit down" from all over the audience.

Finding it impossible to continue his address, he took his seat.

Special attention was given to the subject of missionary work among the negroes of the Southern States and it was decided to build and equip a theological seminary for the education of negro Baptist preachers. This school will be located in Louisville, where the Southern Baptist Theological Seminary under the principalship of Rev. Dr. E. Y. Mullins, is located and Dr. Mullins will have the supervision of the work of the new school.

The subject of educating negro preachers was introduced by Dr. Mullins who read a resolution providing for a committee to supervise the preliminaries. The resolution was adopted unanimously.

Committee Is Appointed.

The committee appointed was E. Y. Mullins, Louisville, chairman; A. L. Hailey, Corsicana, Texas; A. J. Barton, Waco, Texas; Benjamin Cox, Memphis; E. M. Atkins, Little Rock; J. M. Frost, Nashville, Tenn.; B. F. Riley, Birmingham, Ala.; G. W. McDaniel, Richmond, Va., and J. J. Bennett, Atlanta. The convention voted a special order of business to give Rev. Sutton Earl Griggs, of Memphis, Tenn., an opportunity to speak. In his address he said:

"God snatched the warm hearted black people from darkest Africa and set them down among the best regulated portion of the white race on the globe today, the white people of the Southern States, that they might learn the true religion of Christ and take it into the places where the white man finds it impossible to go. I believe the negroes of the South will be the greatest influence yet in the evangelization of all Africa."

The laymen's movement was given a prominent place in the discussions, most of the addresses being in favor of lay church members paying a tithe, or ten per cent of their income. J. T. Henderson, of Bristol, Va., secretary of the laymen's association, said the tithing system was the only one that successfully would solve the question of evangelization of the world. He outlined a plan which was adopted, providing for laymen's State rallies in all Southern States during February, March and April of next year.

The woman's missionary union will elect officers tomorrow and it is understood the officers now serving will be re-elected.

MANY NEGRO BAPTISTS ATTENDING CONVENTION

NASHVILLE, TENN., Sept. 17—According to local railway officials, 12,500 delegates to the negro National Baptist Convention, which began a five-days' session here this morning, are now in the city with nine other special trains scheduled to arrive. Churches, school buildings and other public edifices have been converted into sleeping quarters for the delegates. The session was called to order this morning by G. B. Taylor, of Nashville, following which welcoming addresses were delivered by Governor Hooper, on behalf of the State, and Mayor Howse, on behalf of Nashville. The annual address was delivered by President E. C. Morse, of Helena, Ark. Two addresses were delivered tonight, one by C. A. Parrish, of Louisville, Ky., and the other by C. T. Walker, of Augusta, Ga., known as "the Black Spurgeon." During the convention, exercises commemorating the fiftieth anniversary of the emancipation of the negroes, will be held.

RAISED $206,910.17

Amount Collected in Dollar Money by A. M. E. Church for Fiscal Year—Financial Board Meets with Bishop Parks Presiding—Report of John R. Hawkins.

Special to THE NEW YORK AGE.

WASHINGTON, April 16.—According to reports made at the annual meeting of the financial board of the African Methodist Episcopal Church to-day (Wednesday), the denomination raised in dollar money collections $206,910.17 for the fiscal year which ended March 31. The report was the first to be presented by John R. Hawkins, the present financial secretary of the denomination.

This sum does not include the thousands of dollars raised for the running of the various churches of the denomination, nor that raised in the special collections for general church purposes.

Of the money raised during the year, eight per cent., $16,552.91, was turned over to the missionary department; a similar sum to both the educational and church extension departments of the denomination; 36 per cent., $74,437.66, retained by the various annual conferences for the support of superannuated ministers, widows and orphans, and the remaining 40 per cent., $82,764.81, used for the payment of the salaries of the bishops, general officers and other denominational needs.

Bishop H. B. Parks, who presided, and the other members of the board congratulated Mr. Hawkins for the business-like manner with which he is conducting the affairs of the office. He is the first layman to hold the position, and was elected in May, 1913, succeeding the Rev. John Hurst, who was elevated to the bishopric. He has been an active worker in his denomination for thirty years.

Resolutions of condolence and of praise for the life and services of Bishop William B. Derrick, who died at his home in Flushing, New York, Tuesday, April 15, were adopted by the board.

The present financial board of the denomination is composed of the following gentlemen: Bishop H. R. Parks, chairman; C. H. Murray, Catonsville, Md.; J. M. Gilmere, Cleveland, O.; J. C. Anderson, Louisville, Ky.; J. R. Ransom, Topeka, Kan.; E. F. Singleton, Savannah, Ga.; R. W. Mance, Beaufort, S. C.; W. T. Strong, Vicksburg, Miss.; G. B. West, Montgomery, Ala.; E. J. Howard, Houston, Tex.; J. E. Stark, Tallahassee, Fla.; V. M. Townsend, Arkadelphia, Ark.; George W. Ellis, Chicago; F. M. Gow, South Africa; C. E. Allen, Detroit, Mich.

SEVENTEEN YEARS OF TOIL.

Business End of Mammoth Religious Concern Recited by Secretary Richard H. Boyd, LL. D., In Annual Report—Constructive Work of an Ex-Slave Who Knows How to Manage.

By N. BARNETT DODSON.

Nashville, Tenn.—Blazing the way for a higher civilization among the Negro's religious and educational life, Richard Henry Boyd, D. D., LL. D., secretary of the national Baptist publishing board and the home mission board of the national Baptist convention, showed the remarkable progress made by the two boards under his direct supervision during the past few years.

In making his reports to the national Baptist convention that is in session in this city observing the fifty years of freedom in the form of a religious jubilee Friday, Sept. 19, he showed conclusively that when it comes to the constructive part of the Negro, whether he be in the educational, religious or skilled labor world, he has played a remarkable part.

With practically no aid and with only plaudits and flattering compliments from a stranger here and there he has been able by the courage of his convictions to carry on a religious publishing business concern that has handled during this fiscal year 1913 over $200,000, giving employment to more than 200 individuals and operating a missionary department at a cost of over $42,000 for the past year.

RICHARD H. BOYD, LL. D.

But the gigantic strides made by the boards have reached such a proportion that they appear to stagger one as they look up at the great heights attained in proficiency and excellence. The record of the institution, which is just seventeen years old, as shown in Dr. Boyd's report exceeds the old motto "Excelsior." In point of circulation this report shows that more than 12,000,000 copies of religious Sunday school periodicals have gone throughout the confines of the convention and that they have paid the government, railroads, express and telegraph companies more than $1,000 per month in the transmission of their mails, messages, products and output and that they are leading the entire race in the publishing and business world in the high grade, intricate printing and publishing machinery. The convention was loud in its applause in receiving the report of this ex-slave, who has known no university training except (what is often said of him that which he got out of the "swamp university," a school which he claims existed around the firesides in slavery times where only a pine knot served as the lamp giving light by which to read.

Dr. Boyd was twenty-one years old before he learned his alphabet, but lays no claim whatever to having accomplished anything except through prayer and perseverance and by the faith of his people. The National Baptist Publishing House, as the report shows, occupies seven brick buildings located at the corner of Second avenue north and Locust streets, Nashville, Tenn., and is the pride of more than 2,500,000 communicants in this denomination.

It has often been said and was brought out very clearly in this report that they are supplying churches with everything the church may need, from a picture lesson card for little ones in the Sunday school to the finest grade of pastors' helps and religious books, or from a collection plate to the most expensive, well made high grade church pews. In the missionary department the report shows tremendous progress.

Especially is this true in the work accomplished on the isthmus of Panama, where they have succeeded in establishing, organizing and erecting four handsome church edifices and built up a membership in the neighborhood of 1,000. In the Sunday school department the report says that one of the most astounding features was the modern and improved Sunday school methods maintained through their Sunday school congress, the last session of which was held at Muskogee, Okla., for a week in June of this year under the most encouraging circumstances.

N. E. BAPTIST CONVENTION

Thirty-ninth Annual Session Held at Washington, D. C.—"Jim Crow" Policy of Democratic Administration Denounced—Rev. W. B. Johnson Chosen President.

Special to THE NEW YORK AGE.

WASHINGTON, D. C., June 18.—With a reception to the visiting delegates, the thirty-ninh annual session of the New England Baptist Missionary Convention came to a close at Cosmopolitan Baptist Church Monday night. The next session will be held at Messiah Baptist Church, Bridgeport, Conn.

Among the features of the session here was the launching of a plan to raise $10,000 toward the establishment of a denominational college in the North,

The delegates were presented to President Wilson in the East Room of the White House Monday afternoon. The report of the Committee of State of the Country, offered by the Rev. W. B. Reed of Newport, R. I., condemned in strong terms prejudicial measures aimed at the race.

The annual sermon was preached by the Rev. W. P. Hayes of New York City. At the educational rally addresses were delivered by the Revs. W. J. Winston, president of Clayton-Williams University, Baltimore; R. C. Woods, president of the Virginia Theological Seminary and College, Lynchburg, and W. A. Creditt, head of the Downingtown (Pa.) Industrial School. Dr. Creditt was presented a diamond-studded locket as an appreciation of four years' service as president.

The Revs. J. C. Love, W. A. Moss, W. A. Harrod, W. P. Newman, J. H. Wiley, S. W. Timms, B. T. Moore, W. Morton and S. P. W. Drew, pastor of the church where the convention met, were among others who took an active part in the convention. Former Senator Blair and Register of the Treasury Napier also delivered addresses.

The officers for the ensuing year include: The Rev. W. Bishop Johnson, president; the Rev. W. P. Newman, New Jersey, vice-president; the Rev. W. Harrod, corresponding secretary; the Rev. P. J. King, New Rochelle, N. Y., recording secretary; the Rev. R. D. Wynn, New Jersey, treasurer; N. B. Dodson, Brooklyn, N. Y., head of the Sunday School Auxiliary, and Mrs. Holland, Providence, R. I., head of the Women's Auxiliary.

The Salvation Army is planning work among the Negroes in the South through Negroes. Twelve colored graduates from the training school in New York will be sent South.